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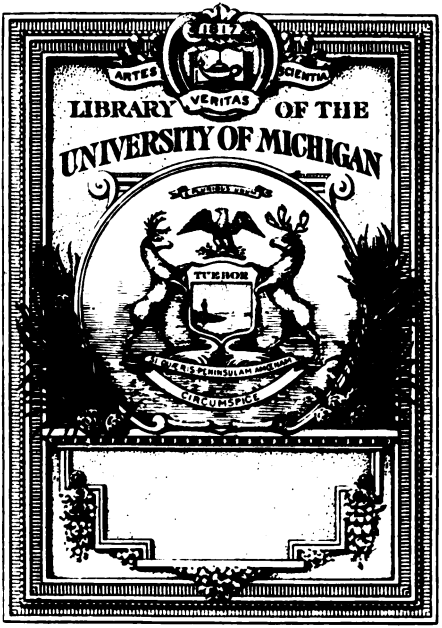
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M. T. CICERONIS

TUSCULANARUM QUÆSTIONUM

LIBRI QUINQUE.

EX EDITIONIBUS OLIVETI ET ERNESTI.

ACCEDUNT NOTÆ ANGLICÆ.

CURA

C. K. DILLAWAY, A. M.

TOM. I.

PHILADELPHIÆ:
PERKINS ET PURVES
BOSTONIÆ: B. PERKINS.

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TO

JOSIAH QUINCY, LL. D.,

PRESIDENT OF HARVARD UNIVERSITY,

THESE VOLUMES

ARE RESPECTFULLY INSCRIBED

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173712

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PREFACE.

THE philosophical works of Cicero were composed in the stormy period which drove him to retirement, between the breaking out of the war of Cæsar and Pompey and his own death. They formed a complete course of the philosophy of the Greeks, which has had followers and admirers since the time of Lælius, but has had few expounders. Cicero was the first who had intelligence and enterprise sufficient to exhibit it in all its systems to his countrymen.

The object of his five dissertations contained in the volumes now offered to the public, is to discover the most essential

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means of happiness, which he reduces to five — the contempt of death, patience in affliction, firmness under different trials of life, habitual control over the passions, and the persuasion that virtue ought to seek for recompense from itself alone. This philosophy is confessedly borrowed from the Academy and the Portico, but it is highly embellished by his eloquence.

The series of Latin Classics, of which these volumes are a part, now contains six selections from the works of Cicero: they will be followed by his other philosophical writings at such periods as the favor of the public and the editor's other engagements may warrant.

C. K. D.

7 Tremont Row, Boston,
November 1, 1842.

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M. TULLII CICERONIS

TUSCULANARUM QUÆSTIONUM,

AD

MARCUM BRUTUM,

LIBER PRIMUS.

De contemnendâ Morte.

I. Cum defensionum laboribus, senatoriisque muneribus, aut omnino aut magnâ ex parte essem aliquando liberatus, retuli me, Brute, te hortante maxime, ad ea studia, quæ, retenta animo, remissa temporibus, longo intervallo intermissa, 5 revocavi: et, cum omnium artium, quæ ad rectam vivendi viam pertinerent, ratio et disciplina studio sapientiæ, quæ philosophia dicitur, contineretur; hoc mihi Latinis literis illustrandum putavi: non, quia philosophia Græcis et literis et 10 doctoribus percipi non posset: sed meum semper judicium fuit, omnia nostros aut invenisse per se sapientius quam Græcos, aut, accepta ab illis, fecisse meliora, quæ quidem digna statuissent, in

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quibus elaborarent. Nam mores et instituta vitæ, resque domesticas ac familiares, nos profecto et melius tuemur et lautius: rem vero publicam nostri majores certe melioribus temperaverunt et
5 institutis et legibus. Quid loquar de re militari? in quâ cum virtute nostri multum valuerunt, tum plus etiam disciplinâ. Jam illa, quæ naturâ, non literis, assecuti sunt, neque cum Græciâ neque ullâ cum gente sunt conferenda. Quæ enim
10 tanta gravitas, quæ tanta constantia, magnitudo animi, probitas, fides, quæ tam excellens in omni genere virtus in ullis fuit, ut sit cum majoribus nostris comparanda? Doctrinâ Græcia nos, et omni literarum genere, superabat: in quo erat
15 facile vincere non repugnantes. Nam, cum apud Græcos antiquissimum sit e doctis genus poëtarum, si quidem Homerus fuit, et Hesiodus, ante Romam conditam, Archilochus regnante Romulo; serius poëticam nos accepimus: annis enim fere
20 DX post Romam conditam, Livius fabulam dedit, C. Claudio, Cæci filio, M. Tuditano, consulibus, anno ante natum Ennium, qui fuit major natu, quam Plautus et Nævius.

II. Sero igitur a nostris poëtæ vel cogniti vel
25 recepti. Quamquam est in "Originibus," solitos esse in epulis canere convivas ad tibicinem de clarorum hominum virtutibus; honorem tamen

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huic generi non fuisse, declarat oratio Catonis, in quâ objecit, ut probrum, M. Nobiliori, quod is in provinciam poëtas duxisset. Duxerat autem consul ille in Ætoliam, ut scimus, Ennium. Quo minus igitur honoris erat poëtis, eo minora stu- 5 dia fuerunt. Nec tamen, siqui magnis ingeniis in eo genere exstiterunt, non satis Græcorum gloriæ responderunt. An censemus, si Fabio, nobilissimo homini, laudi datum esset, quod pingeret, non multos etiam apud nos futuros Poly- 10 cletos et Parrhasios fuisse? Honos alit artes, omnesque incenduntur ad studia gloriâ: jacentque ea semper, quæ apud quosque improbantur. Summam eruditionem Græci sitam censebant in nervorum vocumque cantibus. Igitur et Epami- 15 nondas, princeps (meo judicio) Græciæ, fidibus præclare cecinisse dicitur; Themistoclesque, aliquot ante annos, cum in epulis recusâsset lyram, habitus est indoctior. Ergo in Græciâ musici floruerunt; discebantque id omnes; nec, qui 20 nesciebat, satis excultus doctrinâ putabatur. In summo apud illos honore geometria fuit: itaque nihil mathematicis illustrius. At nos, metiendi ratiocinandique utilitate. hujus artis terminavimus modum. 25

III. At, contra, oratorem celeriter complexi sumus; nec eum primo eruditum, aptum tamen

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ad dicendum; post autem eruditum. Nam Galbam, Africanum, Lælium, doctos fuisse traditum est; studiosum autem eum, qui iis ætate anteibat, Catonem; post vero Lepidum, Carbonem, Gracchos; deinde ita magnos nostram ad ætatem, ut non multum, aut nihil omnino, Græcis cederetur. Philosophia jacuit usque ad hanc ætatem, nec ullum habuit lumen literarum Latinarum; quæ illustranda et excitanda nobis est, ut, si occupati profuimus aliquid civibus nostris, prosimus etiam, si possumus, otiosi.

In quo eo magis nobis est elaborandum, quod multi jam esse Latini libri dicuntur scripti inconsiderate, ab optimis illis quidem viris, sed non satis eruditis. Fieri autem potest, ut recte quis sentiat, et id, quod sentit, polite eloqui non possit. Sed mandare quemquam literis cogitationes suas, qui eas nec disponere nec illustrare possit, nec delectatione aliquâ allicere lectorem, hominis est intemperanter abutentis et otio et literis. Itaque suos libros ipsi legunt cum suis; nec quisquam attingit, præter eos qui eamdem licentiam scribendi sibi permitti volunt. Quare, si aliquid oratoriæ [laudis] nostrâ attulimus industriâ, multo studiosius philosophiæ fontes aperiemus, e quibus etiam illa manabant.

IV. Sed, ut Aristoteles, vir summo ingenio,

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scientiâ, copiâ, cum motus esset Isocratis rhetoris gloriâ, docere etiam cœpit adolescentes dicere, et prudentiam cum eloquentiâ jungere; sic nobis placet nec pristinum dicendi studium deponere, et in hac majore et uberiore arte versari. Hanc enim perfectam philosophiam semper judicavi, quæ de maximis quæstionibus copiose posset, ornateque dicere: in quam exercitationem ita nos studiose [operam] dedimus, ut jam etiam scholas, Græcorum more, habere auderemus: ut nuper, tuum post discessum, in Tusculano, cum essent plures mecum familiares, tentavi, quid in eo genere possem. Ut enim antea declamitabam causas, quod nemo me diutius fecit; sic hæc nunc mihi senilis est declamatio. Ponere jubebam, de quo quis audire vellet: ad id aut sedens aut ambulans disputabam.

Itaque dierum quinque *scholas*, ut Græci appellant, in totidem libros contuli. Fiebat autem ita, ut, cum is, qui audire vellet, dixisset quid sibi videretur, tum ego contra dicerem: hæc est enim (ut scis) vetus et Socratica ratio contra alterius opinionem disserendi. Nam ita facillime, quid verisimillimum esset, inveniri posse Socrates arbitrabatur. Sed, quo commodius disputationes nostræ explicentur, sic eas exponam, quasi agatur res, non quasi narretur. Ergo ita nascetur exordium.

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V. *Auditor*. Malum mihi videtur esse mors. *Marcus*. Iisne qui mortui sunt, an iis quibus moriendum est? *Auditor*. Utrisque. *Marcus*. Est miserum igitur, quoniam malum. *Auditor*. Cer-
5 te. *Marcus*. Ergo et ii quibus evenit jam ut morerentur, et ii quibus eventurum est, miseri. *Auditor*. Mihi ita videtur. *Marcus*. Nemo ergo non miser? *Auditor*. Prorsus nemo. *Marcus*. Et quidem, si tibi constare vis, omnes, quicum-
10 que nati sunt eruntve, non solum miseri, sed etiam semper miseri. Nam, si solos eos diceres miseros, quibus moriendum esset, neminem tu quidem eorum, qui viverent, exciperes: moriendum est enim omnibus: esset tamen miseriæ
15 finis in morte. Quoniam autem etiam mortui miseri sunt, in miseriam nascimur sempiternam. Necesse est enim, miseros esse eos qui centum millibus annorum ante occiderunt, vel potius omnes, quicumque nati sunt. *Auditor*. Ita prorsus
20 existimo. *Marcus*. Dic, quæso, num te illa terrent, triceps apud inferos Cerberus, Cocyti fremitus, transvectio Acherontis, mento summam aquam attingens siti enectus Tantalus? num illud, quod

25 "Sisyphu' versat
Saxum sudans nitendo, neque proficit hilum?"

Fortasse etiam inexorabiles judices, Minos et

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Rhadamanthus; apud quos nec te L. Crassus defendet, nec M. Antonius, nec (quoniam apud Græcos judices res agetur) poteris adhibere Demosthenem: tibi ipsi pro te erit maximâ coronâ causa dicenda. Hæc fortasse metuis, et idcirco 5 mortem censes esse sempiternum malum.

VI. *Auditor*. Adeone me delirare censes, ut ista esse credam? *Marcus*. An tu hæc non credis? *Auditor*. Minime vero. *Marcus*. Male, hercule, narras. *Auditor*. Cur? quæso. *Mar-* 10 *cus*. Quia disertus esse possem, si contra ista dicerem. *Auditor*. Quis enim non in ejusmodi causâ? aut quid negotii est, hæc poëtarum et pictorum portenta convincere? *Marcus*. Atqui pleni sunt libri contra ista ipsa philosophorum 15 disserentium. *Auditor*. Inepte sane: quis est enim tam excors, quem ista moveant? *Marcus*. Si ergo apud inferos miseri non sunt, ne sunt quidem apud inferos ulli. *Auditor*. Ita prorsus existimo. *Marcus*. Ubi ergo sunt ii, quos mise- 20 ros dicis? aut quem locum incolunt? Si enim sunt, nusquam esse non possunt. *Auditor*. Ego vero nusquam esse illos puto. *Marcus*. Igitur ne esse quidem. *Auditor*. Prorsus isto modo; et tamen miseros ob id ipsum quidem, quia nulli 25 sunt.

Marcus. Jam mallem Cerberum metueres,

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quam ista tam inconsiderate diceres. *Auditor.* Quî tandem? *Marcus.* Quem esse negas, eumdem esse dicis. Ubi est acumen tuum? cum enim miserum esse dicis, tum eum, qui non sit, 5 dicis esse. *Auditor.* Non sum ita hebes, ut istuc dicam. *Marcus.* Quid dicis igitur? *Auditor.* Miserum esse (verbi causâ) M. Crassum, qui illas fortunas morte dimiserit; miserum Cn. Pompeium, qui tantâ gloriâ sit orbatus; omnes 10 denique miseros, qui hac luce careant. *Marcus.* Revolveris eodem. Sint enim oportet, si miseri sunt: tu autem modo negabas eos esse, qui mortui essent. Si igitur non sunt, nihil possunt esse; ita ne miseri quidem sunt. *Auditor.* Non 15 dico fortasse etiam, quod sentio: nam istuc ipsum, non esse, cum fueris, miserrimum puto. *Marcus.* Quid? miserius, quam omnino nunquam fuisse? Ita, qui nondum nati sunt, miseri jam sunt, quia non sunt: et nos ipsi, si post mor- 20 tem miseri futuri sumus, miseri fuimus, antequam nati. Ego autem non commemini, antequam sum natus, me miserum. Tu si meliore memoriâ es, velim scire, ecquid de te recordere.

VII. *Auditor.* Ita jocaris, quasi ego dicam 25 eos miseros qui nati non sunt, et non eos qui mortui sunt. *Marcus.* Esse ergo eos dicis. *Auditor.* Immo, quia non sunt, cum fuerint, eo

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miseros esse. *Marcus.* Pugnantia te loqui non vides? Quid enim tam pugnat, quam non modo miserum, sed omnino quidquam esse, qui non sit? An tu, egressus portâ Capenâ, cum Calatini, Scipionum, Serviliorum, Metellorum, sepul- 5
cra vides, miseros putas illos? *Auditor.* Quoniam me verbo premis, posthac non ita dicam miseros esse, sed tantum, miseros ob id ipsum, quia non sunt. *Marcus.* Non dicis igitur, "Miser est M. Crassus," sed tantum, "Miser M. 10
Crassus." *Auditor.* Ita plane. *Marcus.* Quasi non necesse sit, quidquid isto modo pronunties, id aut esse aut non esse. An tu dialecticis ne imbutus quidem es? In primis enim hoc traditur: Omne pronuntiatum (sic enim mihi in præ- 15
sentia occurrit, ut appellarem ἀξίωμα: utar post alio, si invenero melius) id ergo est pronuntiatum, quod est verum aut falsum. Cum dicis igitur, "Miser M. Crassus," aut hoc dicis, "Miser est M. Crassus," ut possit judicari, verum id 20
falsumne sit; aut nihil dicis omnino.

Auditor. Age, jam concedo, non esse miseros, qui mortui sunt, quoniam extorsisti, ut faterer, qui omnino non essent, eos ne miseros quidem esse posse. Quid? qui vivimus, cum moriendum 25
sit, nonne miseri sumus? Quæ enim potest in vitâ esse jucunditas, cum dies et noctes cogitandum sit, jam jamque esse moriendum?

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VIII. *Marcus.* Ecquî ergo intelligis, quantum mali de humanâ conditione dejeceris? *Auditor.* Quonam modo? *Marcus.* Quia, si mori etiam mortuis miserum esset, infinitum quoddam et
5 sempiternum malum haberemus in vitâ. Nunc video calcem, ad quam cum sit decursum, nihil sit præterea extimescendum. Sed tu mihi videris Epicharmi (acuti, nec insulsi hominis, ut Siculi) sententiam sequi. *Auditor.* Quam? non
10 enim novi. *Marcus.* Dicam, si potero, Latine: scis enim me Græce loqui in Latino sermone non plus solere, quam in Græco Latine. *Auditor.* Et recte quidem. Sed quæ tandem est Epicharmi ista sententia? *Marcus.*

15 "Emori nolo: sed me esse mortuum nihil æstimo."

Auditor. Jam agnosco Græcum: et quoniam coëgisti, ut concederem, qui mortui essent, eos miseros non esse, perfice, si potes, ut ne moriendum quidem esse, miserum putem. *Marcus.*
20 Jam istuc quidem nihil negotii est: sed etiam majora molior. *Auditor.* Quo modo hoc nihil negotii est? aut quæ sunt tandem ista majora? *Marcus.* Quoniam, si post mortem nihil est mali, ne mors quidem est malum; cui proximum tem-
25 pus est post mortem, in quo mali nihil esse concedis. Ita ne moriendum quidem esse, malum est. Id est enim, perveniendum esse ad id, quod

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non esse malum confitemur. *Auditor.* Uberius ista, quæso. Hæc enim spinosiora, prius ut confitear, me cogunt, quam ut assentiar. Sed quæ sunt ea, quæ dicis te majora moliri? *Marcus.* Ut doceam, si possim, non modo malum 5 non esse, sed bonum etiam esse, mortem. *Auditor.* Non postulo id quidem; aveo tamen audire. Ut enim non efficias quod vis, tamen, mors ut malum non sit, efficies. Sed nihil te interpellabo. Continentem orationem audire malo. 10 *Marcus.* Quid? si te rogavero aliquid, non respondebis? *Auditor.* Superbum id quidem [esset:] sed, nisi quid necesse erit, malo ne roges.

IX. *Marcus.* Geram tibi morem; et ea, quæ vis, ut potero, explicabo; nec tamen quasi Py- 15 thius Apollo, certa ut sint et fixa, quæ dixero; sed ut homunculus unus e multis, probabilia conjecturâ sequens. Ultra enim quo progrediar, quam ut veri videam similia, non habeo. Certa dicent ii, qui et percipi ea posse dicunt, et se 20 sapientes esse profitentur. *Auditor.* Tu, ut videtur: nos ad audiendum parati sumus.

Marcus. Mors igitur ipsa, quæ videtur notissima res esse, quid sit, primum est videndum. Sunt enim, qui discessum animi a corpore pu- 25 tent esse mortem. Sunt, qui nullum censeant fieri discessum, sed unâ animum et corpus occi-

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dere, animumque cum corpore exstingui. Qui discedere animum censent, alii statim dissipari, alii diu permanere, alii semper. Quid sit porro ipse animus, aut ubi, aut unde, magna dissensio
5 est. Aliis cor ipsum animus videtur; ex quo excordes, vecordes, concordesque dicuntur: et Nasica ille prudens, bis consul, Corculum, et

"Egregie cordatus homo, catus Æliu' Sextus."

Empedocles animum esse censet cordi suffusum
10 sanguinem. Aliis pars quædam cerebri visa est animi principatum tenere. Aliis, nec cor ipsum, placet, nec cerebri quamdam partem, esse animum: sed alii in corde, alii in cerebro, dixerunt animi esse sedem et locum. Animum autem
15 alii animam, ut fere nostri [declarant nomen:] nam et agere animam, et efflare dicimus, et animosos, et bene animatos, et ex animi sententiâ: ipse autem *animus* ab *animâ* dictus est. Zenoni Stoïco animus ignis videtur.

20 X. Sed hæc quidem, quæ dixi, cor, cerebrum, animam, ignem, vulgo; reliqua fere singuli, ut multi ante veteres. Proxime autem Aristoxenus, musicus, idemque philosophus, ipsius corporis intentionem quamdam, velut in cantu et fidibus,
25 quæ harmonia dicitur; sic ex corporis totius naturâ et figurâ, varios motus cieri, tamquam in

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cantu sonos. Hic ab artificio suo non recessit, et tamen dixit aliquid, quod ipsum quale esset, erat multo ante et dictum et explanatum a Platone. Xenocrates animi figuram, et quasi corpus, negavit esse; verum numerum dixit esse, 5 cujus vis (ut jam antea Pythagoræ visum erat) in naturâ maxima esset: ejus doctor Plato triplicem finxit animam; cujus principatum, id est rationem, in capite, sicut in arce, posuit: et duas partes parere voluit, iram et cupiditatem, quas 10 locis disclusit; iram in pectore, cupiditatem subter præcordia, locavit.

Dicæarchus autem, in eo sermone, quem Corinthi habitum tribus libris exponit, doctorum hominum disputantium, primo libro multos lo- 15 quentes facit: duobus Pherecratem quemdam Phthiotam senem, quem ait a Deucalione ortum, disserentem inducit, nihil esse omnino animum, et hoc esse nomen totum inane: frustraque animalia et animantes appellari; neque in homine 20 inesse animum vel animam, nec in bestiâ: vimque omnem eam, quâ vel agamus quid vel sentiamus, in omnibus corporibus vivis æquabiliter esse fusam, nec separabilem a corpore esse, quippe quæ nulla sit, nec sit quidquam, nisi cor- 25 pus unum et simplex, ita figuratum, ut temperatione naturæ vigeat et sentiat.

Aristoteles, longe omnibus (Platonem semper

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excipio) præstans et ingenio et diligentiâ, cum quatuor illa genera principiorum esset complexus, e quibus omnia orirentur, quintam quamdam naturam censet esse, e quâ sit mens. Co-
5 gitare enim, et providere, et discere, et docere, et invenire aliquid, et tam multa alia, meminisse, amare, odisse, cupere, timere, angi, lætari; hæc, et similia eorum, in horum quatuor generum nullo inesse putat. Quintum genus adhibet, va-
10 cans nomine: et sic ipsum animum ἐντελέχειαν appellat novo nomine, quasi quamdam continuatam motionem et perennem.

XI. Nisi quæ me forte fugiunt, hæ sunt fere omnium de animo sententiæ. Democritum enim,
15 magnum quidem illum virum, sed levibus et rotundis corpusculis efficientem animum concursu quodam fortuito, omittamus: nihil est enim apud istos, quod non atomorum turba conficiat. Harum sententiarum quæ vera sit, deus aliquis vi
20 derit: quæ verisimillima, magna quæstio est Utrum igitur inter has sententias dijudicare malumus, an ad propositum redire? *Auditor*. Cuperem equidem utrumque, si posset: sed est difficile confundere. Quare, si, ut ista non dis-
25 serantur, liberari mortis metu possumus, id agamus. Sin id non potest, nisi hac quæstione animorum explicatâ, nunc, si videtur, hoc: illud

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alias. *Marcus*. Quod malle te intellìgo, id puto esse commodius. Efficiet enim ratio, ut quæcumque vera sit earum sententiarum quas exposui, mors aut malum non sit, aut sit bonum potius. Nam, si cor, aut sanguis, aut cerebrum, est animus, certe, quoniam est corpus, interibit cum reliquo corpore. Si anima est, fortasse dissipabitur: si ignis, exstinguetur: si est Aristoxeni harmonia, dissolvetur. Quid de Dicæarcho dicam, qui nihil omnino animum dicat esse? His sententiis omnibus, nihil post mortem pertinere ad quemquam potest: pariter enim cum vitâ sensus amittitur. Non sentientis autem, nihil est, ullam in partem quod intersit. Reliquorum sententiæ spem afferunt, si te forte hoc delectat, posse animos, cum e corporibus excesserint, in cœlum, quasi in domicilium suum, pervenire.

Auditor. Me vero delectat: idque, primum, ita esse velim: deinde, etiam si non sit, mihi tamen persuaderi velim. *Marcus*. Quid tibi ergo operâ nostrâ opus est? Num eloquentiâ Platonem superare possumus? Evolve diligenter ejus eum librum, qui est de animo: amplius quod desideres, nihil erit. *Auditor*. Feci, mehercule, et quidem sæpius: sed, nescio quo modo, dum lego, assentior: cum posui librum, et mecum ipse de immortalitate animorum cœpi cogitare, assensio omnis illa elabitur. *Marcus*. Quid

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hoc? dasne aut manere animos post mortem, aut morte ipsâ interire? *Auditor.* Do vero. *Marcus.* Quid, si maneant? *Auditor.* Beatos esse concedo. *Marcus.* Si intereant? *Auditor.* Non esse miseros, quoniam ne sint quidem. Jam istuc, coacti a te, paulo ante concessimus. *Marcus.* Quo modo igitur, aut cur, mortem malum tibi videri dicis, quæ aut beatos nos efficiet, animis manentibus, aut non miseros, sensu carentes?

XII. *Auditor.* Expone igitur, nisi molestum est, primum, animos, si potes, remanere post mortem: tum, si minus id obtinebis, (est enim arduum) docebis, carere omni malo mortem. Ego enim istuc ipsum vereor, ne malum sit, non dico carere sensu, sed carendum esse. *Marcus.* Auctoribus quidem ad istam sententiam, quam vis obtineri, uti optimis possumus (quod in omnibus causis et debet et solet valere plurimum,) et primum quidem omni antiquitate; quæ, quo propius aberat ab ortu et divinâ progenie, hoc melius ea fortasse, quæ erant vera, cernebat.

Itaque unum illud erat insitum priscis illis, quos *cascos* appellat Ennius, esse in morte sensum, neque excessu vitæ sic deleri hominem, ut funditus interiret: idque cum multis aliis rebus, tum e pontificio jure, et cærimoniis sepulcrorum,

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intelligi licet; quas maximis ingeniis præditi nec tantâ curâ coluissent, nec violatas tam inexpiabili religione sanxissent, nisi hæsisset in eorum mentibus, mortem non interitum esse omnia tollentem atque delentem, sed quamdam quasi migrationem, commutationemque vitæ, quæ, in claris viris et feminis, dux in cœlum soleret esse; in ceteris humi retineretur, et permaneret tamen. Ex hoc, et nostrorum opinione,

"Romulus in cœlo cum diis agit ævum,"

ut, famæ assentiens, dixit Ennius: et apud Græcos, indeque perlapsus ad nos, et usque ad Oceanum, Hercules, tantus et tam præsens habetur deus. Hinc Liber deus, Semele natus, eâdemque famæ celebritate Tyndaridæ fratres, qui non modo adjutores in prœliis victoriæ populi Romani, sed etiam nuntii, fuisse perhibentur. Quid? Ino, Cadmi filia, nonne, Leucothea nominata a Græcis, Matuta habetur a nostris? Quid? totum prope cœlum (ne plures persequar) nonne humano genere completum est?

XIII. Si vero scrutari vetera, et ex his ea, quæ scriptores Græci prodiderunt, eruere coner; ipsi illi, majorum gentium dii qui habentur, hinc a nobis profecti in cœlum reperientur. Quære, quorum demonstrantur sepulcra in Græciâ: re-

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miniscere, quoniam es initiatus, quæ traduntur mysteriis: tum denique, quam hoc late pateat, intelliges. Sed, qui nondum ea, quæ multis post annis tractari cœpissent, physica didicissent, tan-
5 tum sibi persuaserant, quantum naturâ admonente cognoverant; rationes et causas rerum non tenebant. Visis quibusdam sæpe movebantur, hisque maxime nocturnis, ut viderentur ii, qui vitâ excesserant, vivere.

10 Ut porro firmissimum, hoc afferri videtur, cur deos esse credamus, quod nulla gens tam fera, nemo omnium tam sit immanis, cujus mentem non imbuerit deorum opinio. Multi de diis prava sentiunt; id enim vitioso more effici solet:
15 omnes tamen esse vim et naturam divinam arbitrantur. Nec vero id collocutio hominum aut consensus effecit: non institutis opinio est confirmata, non legibus. Omni autem in re, consensio omnimu gentium lex naturæ putanda est
20 Quis est igitur, qui suorum mortem primum non eo lugeat, quod eos orbatos vitæ commodis arbitretur? Tolle hanc opinionem: luctum sustuleris: nemo enim mœret suo incommodo. Dolent fortasse, et anguntur: sed illa lugubris lamenta-
25 tio, fletusque mœrens, ex eo est, quod eum, quem dileximus, vitæ commodis privatum arbitramur, idque sentire. Atque hæc ita sentimus naturâ duce, nullâ ratione, nullâque doctrinâ.

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XIV. Maximum vero argumentum est, naturam ipsam de immortalitate animorum tacitam judicare, quod omnibus curæ sunt, et maxime quidem, quæ post mortem futura sint. "Serit arbores, quæ alteri seculo prosint" (ut ait Statius in Synephebis,) quid spectans, nisi etiam postera secula ad se pertinere? Ergo arbores seret diligens agricola, quarum adspiciet baccam ipse nunquam; vir magnus leges, instituta, rempublicam, non seret? Quid procreatio liberorum, quid propagatio nominis, quid adoptiones filiorum, quid testamentorum diligentia, quid ipsa sepulcrorum monumenta, quid elogia significant, nisi nos futura etiam cogitare? Quid illud? num dubitas, quin specimen naturæ capi deceat ex optimâ quâque naturâ? Quæ est igitur melior in hominum genere natura, quam eorum qui se natos ad homines juvandos, tutandos, conservandos, arbitrantur? Abiit ad deos Hercules: nunquam abiisset, nisi, cum inter homines esset, eam sibi viam munivisset. Vetera jam ista, et religione omnium consecrata.

XV. Quid, in hac republicâ, tot tantosque viros, ob rempublicam interfectos, cogitâsse arbitramur? iisdemne ut finibus nomen suum, quibus vita, terminaretur? Nemo unquam, sine magnâ spe immortalitatis, se pro patriâ offerret

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ad mortem. Licuit esse otioso Themistocli, licuit Epaminondæ; licuit (ne et vetera et externa quæram) mihi: sed, nescio quomodo, inhæret in mentibus quasi seculorum quoddam
5 augurium futurorum: idque in maximis ingeniis, altissimisque animis, et existit maxime, et apparet facillime. Quo quidem demto, quis tam esset amens, qui semper in laboribus et periculis viveret? Loquor de principibus. Quid poëtæ?
10 nonne post mortem nobilitari volunt? unde ergo illud?

"Adspicite, o cives, senis Ennii imagini' formam.
Hic vestrûm panxit maxima facta patrum."

Mercedem gloriæ flagitat ab iis, quorum patres
15 affecerat gloriâ. Idemque,

"Nemo me lacrymis decoret, nec funera fletu
Faxit. Cur? volito vivu' per ora virûm."

Sed quid poëtas? Opifices post mortem nobilitari volunt. Quid enim Phidias sui similem
20 speciem inclusit in clypeo Minervæ, cum inscribere non liceret? quid nostri philosophi? Nonne, in his ipsis libris quos scribunt de contemnendâ gloriâ, sua nomina inscribunt?

Quod si omnium consensus naturæ vox est;
25 omnesque, qui ubique sunt, consentiunt esse aliquid, quod ad eos pertineat qui vitâ cesserint;

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nobis quoque idem existimandum est. Et, si, quorum aut ingenio aut virtute animus excellit, eos arbitramur (quia naturâ optimâ sunt) cernere naturæ vim maxime; verisimile est, cum optimus quisque maxime posteritati serviat, esse aliquid, cujus is post mortem sensum sit habiturus.

XVI. Sed, ut deos esse naturâ opinamur, qualesque sint, ratione cognoscimus; sic permanere animos arbitramur consensu nationum omnium: quâ in sede maneant, qualesque sint, ratione discendum est. Cujus ignoratio finxit inferos, easque formidines, quas tu contemnere non sine causâ videbare: in terram enim cadentibus corporibus, hisque humo tectis (e quo dictum est *humari*,) sub terrâ censebant reliquam vitam agi mortuorum. Quam eorum opinionem magni errores consecuti sunt; quos auxerunt poëtæ. Frequens enim consessus theatri, in quo sunt mulierculæ et pueri, movetur, audiens tam grande carmen:

"Adsum, atque advenio Acheronte, vix, viâ altâ atque arduâ,
Per speluncas saxis structas asperis, pendentibus,
Maximis: ubi rigida constat crassa caligo inferûm."

Tantumque valuit error (qui mihi quidem jam

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sublatus videtur,) ut, corpora cremata cum scirent, tamen ea fieri apud inferos fingerent, quæ sine corporibus nec fieri possent, nec intelligi. Animos enim per se ipsos viventes non poterant
5 mente complecti: formam aliquam figuramque quærebant: inde Homeri tota νεκυία: inde ea quæ meus amicus Appius νεκρομαντεῖα faciebat: inde in viciniâ nostrâ Averni lacus,

"Unde animæ excitantur obscurâ umbrâ, aperto ostio
10 Alti Acherontis, [salso] sanguine, imagines mortuorum."

Has tamen imagines loqui volunt: quod fieri nec sine linguâ, nec sine palato, nec sine faucium laterumve et pulmonum vi et figurâ potest Nihil enim animo videre poterant: ad oculos
15 omnia referebant. Magni autem est ingenii, sevocare mentem a sensibus, et cogitationem a consuetudine abducere. Itaque credo equidem etiam alios tot seculis [disputâsse de animis:] sed, quod literis exstet proditum, Pherecydes
20 Syrius primum dixit, animos hominum esse sempiternos: antiquus sane; fuit enim, meo regnante gentili. Hanc opinionem discipulus ejus Pythagoras maxime confirmavit; qui cum, Superbo regnante, in Italiam venisset, tenuit
25 Magnam illam Græciam cum honore disciplinæ, tum etiam auctoritate: multaque secula postea

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sic viguit Pythagoreorum nomen, ut nulli alii docti viderentur.

XVII. Sed redeo ad antiquos. Rationem illi sententiæ suæ non fere reddebant, nisi quid erat numeris aut descriptionibus explicandum. 5 Platonem ferunt, ut Pythagoreos cognosceret, in Italiam venisse, et didicisse Pythagorea omnia; primumque de animorum æternitate non solum sensisse idem, quod Pythagoram, sed rationem etiam attulisse: quam, nisi quid dicis, præter- 10 mittamus; et hanc totam spem immortalitatis relinquamus.

Auditor. An tu, cum me in summam exspectationem adduxeris, deseris? Errare, mehercule, malo cum Platone (quem tu quanti facias, scio, 15 et quem ex tuo ore admiror,) quam cum istis vera sentire. *Marcus*. Macte virtute. Ego enim ipse cum eodem ipso non invitus erraverim. Num igitur dubitamus, [an,] sicut pleraque, sic et hoc? quamquam hoc quidem mi- 20 nime: persuadent enim mathematici, terram, in medio mundo sitam ad universi cœli complexum, quasi puncti instar obtinere, quod κέντρον illi vocant: eam porro naturam esse quatuor omnia gignentium corporum, ut quasi partita habeant 25 inter se et divisa momenta: terrena et humida, suopte nutu et suo pondere, ad pares angulos in

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terram et in mare ferantur; reliquæ duæ partes, una ignea, altera animalis, ut illæ superiores in medium locum mundi gravitate ferantur et pondere, sic hæ rursum rectis lineis in cœlestem
5 locum subvolent; sive ipsâ naturâ superiora appetente, sive quod a gravioribus leviora naturâ repellantur. Quæ cum constent, perspicuum debet esse, animos, cum e corpore excesserint, sive illi sint animales (id est, spirabiles,) sive ignei,
10 in sublime ferri. Si vero aut numerus quidam sit animus (quod subtiliter magis quam dilucide dicitur,) aut quinta illa, non nominata magis quam non intellecta, natura; multo etiam integriora ac puriora sunt, ut a terrâ longissime se
15 efferant. Horum igitur aliquid animus est, nec tam vegeta mens aut in corde cerebrove, aut in Empedocleo sanguine, demersa jaceat.

XVIII. Dicæarchum vero, cum Aristoxeno æquali et condiscipulo suo, doctos sane homines,
20 omittamus; quorum alter ne condoluisse quidem unquam videtur, qui animum se habere non sentiat; alter ita delectatur suis cantibus, ut eos etiam ad hæc transferre conetur. Harmoniam autem ex intervallis sonorum nôsse possumus,
25 quorum varia compositio etiam harmonias efficit plures: membrorum vero situs, et figura corporis, vacans animo, quam possit harmoniam efficere,

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non video. Sed hic quidem, quamvis eruditus sit, sicut est, hæc magistro concedat Aristoteli: canere ipse doceat: bene enim illo proverbio Græcorum præcipitur,

"Quam quisque nôrit artem, in hac se exerceat." 5

Illam vero funditus ejiciamus individuorum corporum levium et rotundorum concursionem fortuitam; quam tamen Democritus concalefactam et spirabilem (id est, animalem) esse voluit. Is autem animus, qui, si est horum quatuor ge- 10 nerum, ex quibus omnia constare dicuntur, ex inflammatâ animâ constat (ut potissimum videri video Panætio,) superiora capessat, necesse est. Nihil enim habent hæc duo genera proni; et supera semper petunt. Ita, sive dissipantur, 15 procul a terris id evenit: sive permanent, et conservant habitum suum, hoc etiam magis necesse est ferantur ad cœlum, et ab his perrumpatur et dividatur crassus hic et concretus aër, qui est terræ proximus. Calidior est enim, vel potius 20 ardentior, animus, quam est hic aër, quem modo dixi crassum atque concretum: quod ex eo sciri potest, quia corpora nostra, terreno principiorum genere confecta, ardore animi concalescunt.

XIX. Accedit, ut eo facilius animus evadat 25 ex hoc aëre, quem sæpe jam appello crassum,

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eumque perrumpat, quod nihil est animo velocius; nulla est celeritas, quæ possit cum animi celeritate contendere. Qui si permanet incorruptus, suique similis, necesse est ita feratur, ut
5 penetret et dividat omne cœlum hoc, in quo nubes, imbres, ventique coguntur; quod et humidum et caliginosum est, propter exhalationes terræ. Quam regionem cum superavit animus, naturamque sui similem contigit, et agnovit;
10 junctis ex animâ tenui, et ex ardore solis temperato, ignibus insistit, et finem altius se efferendi facit. Cum enim sui similem et levitatem et calorem adeptus est, tamquam paribus examinatus ponderibus, nullam in partem movetur;
15 eaque ei demum naturalis est sedes, cum ad sui similem penetravit, in quo, nullâ re egens, aletur et sustentabitur iisdem rebus, quibus astra sustentantur et aluntur.

Cumque corporis facibus inflammari solea-
20 mus ad omnes fere cupiditates, eoque magis incendi, quod iis æmulemur, qui ea habeant quæ nos habere cupiamus; profecto beati erimus, cum, corporibus relictis, et cupiditatum et æmulationum erimus expertes. Quodque
25 nunc facimus, cum laxati curis sumus, ut spectare aliquid velimus et visere, id multo tum faciemus liberius; totosque nos in contemplandis rebus perspiciendisque ponemus, propterea

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quod et naturâ inest mentibus nostris insatiabilis quædam cupiditas veri videndi; et oræ ipsæ locorum illorum, quo pervenerimus, quo faciliorem nobis cognitionem rerum cœlestium, eo majorem cognoscendi cupiditatem, dabunt. Hæc 5 enim pulchritudo etiam in terris patriam illam et avitam (ut ait Theophrastus) philosophiam, cognitionis cupiditate incensam, excitavit. Præcipue vero fruentur eâ, qui tum etiam, cum, has terras incolentes, circumfusi erant caligine, ta- 10 men acie mentis dispicere cupiebant.

XX. Etenim, si nunc aliquid assequi se putant, qui ostium Ponti viderunt, et eas angustias, per quas penetravit ea, quæ est nominata

"Argo, quia Argivi in eâ, delecti viri, 15
Vecti, petebant pellem inauratam arietis;"

aut ii, qui Oceani freta illa viderunt,

"Europam Libyamque rapax ubi dividit unda;'

quod tandem spectaculum fore putamus, cum totam terram contueri licebit, ejusque cum situm, 20 formam, circumscriptionem, tum et habitabiles regiones, et rursum omni cultu, propter vim frigoris aut caloris, vacantes?

Nos enim ne nunc quidem oculis cernimus ea, quæ videmus: neque enim est ullus sensus in 25 corpore; sed (ut non solum physici docent, ve-

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rum etiam medici, qui ista aperta et patefacta viderunt) viæ quasi quædam sunt ad oculos, ad aures, ad nares, a sede animi perforatæ. Itaque sæpe, aut cogitatione aut aliquâ vi morbi impe-
5 diti, apertis atque integris et oculis et auribus, nec videmus, nec audimus: ut facile intelligi possit, animum et videre et audire, non eas partes, quæ quasi fenestræ sunt animi; quibus tamen sentire nihil queat mens, nisi id agat, et
10 adsit. Quid, quod eâdem mente res dissimillimas comprehendimus, ut colorem, saporem, calorem, odorem, sonum? quæ nunquam quinque nuntiis animus cognosceret, nisi ad eum omnia referrentur, et is omnium judex solus esset. At-
15 que ea profecto tum multo puriora et dilucidiora cernentur, cum, quo natura fert, liber animus pervenerit. Nam nunc quidem, quamquam foramina illa, quæ patent ad animum a corpore, callidissimo artificio natura fabricata est, tamen
20 terrenis concretisque corporibus sunt intersepta quodammodo. Cum autem nihil erit præter animum, nulla res objecta impediet, quominus percipiat, quale quidque sit.

XXI. Quamvis copiose hæc, diceremus, si
25 res postularet, quam multa, quam varia, quanta spectacula animus in locis cœlestibus esset habiturus. Quæ quidem cogitans, soleo sæpe mirari

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nonnullorum insolentiam philosophorum, qui naturæ cognitionem admirantur, ejusque inventori et principi gratias exsultantes agunt, eumque venerantur, ut deum: liberatos enim se per eum dicunt gravissimis dominis, terrore sempiterno, et diurno ac nocturno metu. Quo terrore? quo metu? Quæ est anus tam delira, quæ timeat ista, quæ vos videlicet, si physica non didicissetis, timeretis?

"Acherusia templa, alta Orci, pallida
Leti, obnubila, obsita tenebris loca."

Non pudet philosophum in eo gloriari, quod hæc non timeat, et quod falsa esse cognoverit? ex quo intelligi potest, quam acuti naturâ sint, qui hæc sine doctrinâ credituri fuerint. Præclarum autem nescio quid adepti sunt, quod didicerunt, se, cum tempus mortis venisset, totos esse perituros. Quod ut ita sit, (nihil enim pugno) quid habet ista res aut lætabile aut gloriosum? nec tamen mihi sane quidquam occurrit, cur non Pythagoræ sit et Platonis vera sententia. Ut enim rationem Plato nullam afferret, (vide, quid homini tribuam) ipsâ auctoritate me frangeret. Tot autem rationes attulit, ut velle ceteris, sibi certe persuasisse videatur.

XXII. Sed plurimi contra nituntur, animos-

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que, quasi capite damnatos, morte multant; neque aliud est quidquam, cur incredibilis his animorum videatur æternitas, nisi quod nequeunt, qualis animus sit vacans corpore, intelligere, et
5 cogitatione comprehendere. Quasi vero intelligant, qualis sit in ipso corpore; quæ conformatio, quæ magnitudo, qui locus: ut, si jam possent in homine uno cerni omnia quæ nunc tecta sunt, casurusne in conspectum videatur animus; an
10 tanta sit ejus tenuitas, ut fugiat aciem.

Hæc reputent isti, qui negant, animum sine corpore se intelligere posse. Videbunt, quem in ipso corpore intelligant. Mihi quidem, naturam animi intuenti, multo difficilior occurrit cogitatio,
15 multoque obscurior, qualis animus in corpore sit, tamquam alienæ domi, quam qualis, cum exierit, et in liberum cœlum, quasi domum suam, venerit. [Si] enim, quod nunquam vidimus, id quale sit, intelligere non possumus, certe et deum
20 ipsum, et divinum animum corpore liberatum, cogitatione complecti non possumus. Dicæarchus quidem, et Aristoxenus, quia difficilis erat animi, quid aut qualis esset, intelligentia, nullum omnino animum esse dixerunt.

25 Est illud quidem vel maximum, animo ipso animum videre: et nimirum hanc habet vim præceptum Apollinis, quo monet, ut se quisque noscat. Non enim, credo, id præcipit, ut mem-

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bra nostra, aut staturam figuramve, noscemus: neque nos corpora sumus; neque ego, tibi dicens hoc, corpori tuo dico. Cum igitur, "Nosce te," dicit, hoc dicit, "Nosce animum tuum:" nam corpus quidem quasi vas est, aut aliquod animi 5 receptaculum. Ab animo tuo quidquid agitur, id agitur a te. Hunc igitur nôsse, nisi divinum esset, non esset hoc acrioris cujusdam animi præceptum, sic, ut tributum deo sit: [hoc est, se ipsum posse cognoscere.] 10

Sed si, qualis sit animus, ipse animus nesciet; dic, quæso, ne esse quidem se sciet? ne moveri quidem se? Ex quo illa ratio nata est Platonis, quæ a Socrate est in Phædro explicata, a me autem posita est in sexto libro "De Republicâ." 15

XXIII. "Quod semper movetur, æternum est. Quod autem motum affert alicui, quodque ipsum agitatur aliunde, quando finem habet motûs, vivendi finem habeat, necesse est. Solum 20 igitur, quod se ipsum movet, quia nunquam deseritur a se, nunquam ne moveri quidem desinit. Quinetiam ceteris, quæ moventur, hic fons, hoc principium est movendi. Principii autem nulla est origo: nam e principio oriuntur omnia: ipsum autem nullâ ex re aliâ nasci potest: nec 25

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enim esset principium, quod gigneretur aliunde. Quod si nunquam oritur, ne occidit quidem unquam. Nam principium exstinctum nec ipsum ab alio renascetur, nec a se aliud creabit; siquidem necesse est a principio oriri omnia. Ita fit, ut motûs principium ex eo sit, quod ipsum a se movetur. Id autem nec nasci potest, nec mori: vel concidat omne cœlum, omnisque terra consistat, necesse est; nec vim ullam nanciscatur, quâ, ut primo, impulsa moveatur. Cum pateat igitur, æternum id esse quod se ipsum moveat, quis est, qui hanc naturam animis esse tributam neget? Inanimum est enim omne, quod pulsu agitatur externo: quod autem est animal, id motu cietur interiore, et suo: nam hæc est propria natura animi atque vis: quæ si est una ex omnibus, quæ se ipsa semper moveat; neque nata certe est, et æterna est."

Licet concurrant plebeii omnes philosophi, (sic enim ii, qui a Platone et Socrate, et ab eâ familiâ, dissident, appellandi videntur) non modo nihil unquam tam eleganter explicabunt, sed ne hoc quidem ipsum, quam subtiliter conclusum sit, intelligent. Sentit igitur animus se moveri: quod cum sentit, illud unâ sentit, se vi suâ, non alienâ, moveri: nec accidere posse, ut ipse unquam a se deseratur: ex quo efficitur æternitas;

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nisi quid habes ad hæc. *Auditor*. Ego vero facile sum passus, ne in mentem quidem mihi aliquid contra venire: ita isti faveo sententiæ.

XXIV. *Marcus*. Quid illa tandem? num leviora censes, quæ declarant inesse in animis 5 hominum divina quædam? quæ si cernerem quemadmodum nasci possent, etiam, quemadmodum interirent, viderem. Nam sanguinem, bilem, pituitam, ossa, nervos, venas, omnem denique membrorum et totius corporis figuram, 10 videor posse dicere, unde concreta, et quo modo facta sint. [Per] animum ipsum, si nihil esset in eo, nisi id, ut per eum viveremus, tam naturâ putarem hominis vitam sustentari, quam vitis, quam arboris: hæc enim etiam dicimus vivere. 15 Item, si nihil haberet animus hominis, nisi ut appeteret aut refugeret, id quoque esset ei commune cum bestiis.

Habet primum memoriam, et eam infinitam, rerum innumerabilium: quam quidem Plato re- 20 cordationem esse vult superioris vitæ: nam in illo libro, qui inscribitur "Menon," pusionem quemdam Socrates interrogat quædam geometrica de dimensione quadrati. Ad ea sic ille respondet, ut puer: et tamen ita faciles interro- 25 gationes sunt, ut, gradatim respondens, eodem perveniat, quo si geometrica didicisset. Ex quo

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efici vult Socrates, ut discere, nihil aliud sit, nisi recordari. Quem locum multo etiam accuratius explicat in eo sermone, quem habuit eo ipso die, quo excessit e vitâ. Docet enim, quem-
5 vis, qui omnium rerum rudis esse videatur, bene interroganti respondentem, declarare, se non tum illa discere, sed reminiscendo recognoscere: nec vero fieri ullo modo posse, ut, a pueris, tot rerum atque tantarum insitas et quasi consignatas
10 in animis notiones (quas ἐννοίας vocant) haberemus, nisi animus, antequam in corpus intravisset, in rerum cognitione viguisset.

Cumque nihil *esset*, ut omnibus locis a Platone disseritur, (nihil enim ille putat *esse*, quod
15 oriatur et intereat; idque solum *esse*, quod semper tale sit, qualem *ideam* appellat ille, nos *speciem*) non potuit animus hæc, in corpore inclusus, agnoscere: cognita attulit: ex quo tam multarum rerum cognitionis admiratio tollitur.
20 Neque ea plane videt animus, cum tam repente in insolitum tamque perturbatum domicilium immigravit: sed, cum se collegit atque recreavit, tum agnoscit illa reminiscendo. Ita nihil aliud est discere, nisi recordari.

25 Ego autem majore etiam quodam modo memoriam admiror. Quid est enim illud, quo meminimus? aut quam habet vim? aut unde natam? Non quæro, quantâ memoriâ Simonides fuisse

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dicatur, quantâ Theodectes, quantâ is, qui a Pyrrho legatus ad senatum est missus, Cineas, quantâ nuper Charmadas, quantâ, qui modo fuit, Scepsius Metrodorus, quantâ noster Hortensius: de communi hominum memoriâ loquor, et eorum 5 maxime, qui in aliquo majore studio et arte versantur; quorum quanta mens sit, difficile est existimare: ita multa meminerunt.

XXV. Quorsum igitur hæc spectat oratio? quæ sit illa vis, et unde, intelligendum puto. 10 Non est certe nec cordis, nec sanguinis, nec cerebri, nec atomorum. Anima sit animus, ignisve, nescio: nec me pudet, ut istos, fateri nescire, quod nesciam. Illud, si ullâ aliâ de re obscurâ affirmare possem, sive anima sive ignis sit ani- 15 mus, eum jurarem esse divinum. Quid enim? obsecro te, terrâne tibi, aut hoc nebuloso et caliginoso cœlo, aut sata aut concreta videtur tanta vis memoriæ? Si, quid sit hoc, non vides, at, quale sit, vides: si ne id quidem, at, quan- 20 tum sit, profecto vides. Quid igitur? utrum capacitatem aliquam in animo putamus esse, quo, tamquam in aliquod vas, ea, quæ meminimus, infundantur? Absurdum id quidem: qui enim fundus, aut quæ talis animi figura, intelligi po- 25 test? aut quæ tanta omnino capacitas? An imprimi, quasi ceram, animum putamus, et memo-

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riam esse signatarum rerum in mente vestigia? quæ possunt verborum, quæ rerum ipsarum, esse vestigia? quæ porro tam immensa magnitudo, quæ illa tam multa possit effingere?

5 Quid? illa vis, quæ tandem est, quæ investigat occulta, quæ inventio atque excogitatio dicitur? ex hacne tibi terrenâ mortalique naturâ et caducâ concreta ea videtur? aut qui primus (quod summæ sapientiæ Pythagoræ visum est) omnibus 10 rebus imposuit nomina? aut qui dissipatos homines congregavit, et ad societatem vitæ convocavit? aut qui sonos vocis, qui infiniti videbantur, paucis literarum notis terminavit? aut qui errantium stellarum cursus, regressiones, institiones, 15 notavit? Omnes magni: etiam superiores, qui fruges, qui vestitum, qui tecta, qui cultum vitæ, qui præsidia contra feras, invenerunt; a quibus mansuefacti et exculti, a necessariis artificiis ad elegantiora defluximus. Nam et auribus oblec- 20 tatio magna parta est, inventâ et temperatâ varietate et naturâ sonorum: et astra suspeximus, tum ea, quæ sunt infixa certis locis, tum illa non re, sed vocabulo, errantia: quorum conversiones omnesque motus qui animus vidit, is docuit, 25 similem animum suum ejus esse, qui ea fabricatus esset in cœlo. Nam, cum Archimedes lunæ, solis, quinque errantium, motus in sphæram illigavit, effecit idem, quod ille, qui in Timæo mun-

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dum ædificavit, Platonis deus, ut tarditate et celeritate dissimillimos motus una regeret conversio. Quod si in hoc mundo fieri sine deo non potest, ne in sphærâ quidem eosdem motus Archimedes sine divino ingenio potuisset imi- 5 tari.

XXVI. Mihi vero ne hæc quidem notiora et illustriora carere vi divinâ videntur, ut ego aut poëtam grave plenumque carmen sine cœlesti aliquo mentis instinctu putem fundere, aut elo- 10 quentiam sine quâdam vi majore fluere, abundantem sonantibus verbis, uberibusque sententiis. Philosophia vero, omnium mater artium, quid est aliud, nisi, ut Plato ait, donum, ut ego, inventum deorum? Hæc nos primum ad illorum cultum, 15 deinde ad jus hominum, quod situm est in generis humani societate, tum ad modestiam, magnitudinemque animi, erudivit: eademque ab animo, tamquam ab oculis, caliginem dispulit, ut omnia supera, infera, prima, ultima, media, vi- 20 deremus.

Prorsus hæc divina mihi videtur vis, quæ tot res efficiat, et tantas. Quid est enim memoria rerum et verborum? quid porro inventio? profecto id, quo nec in deo quidquam majus intel- 25 ligi potest. Non enim ambrosiâ deos, aut nectare, aut Juventate pocula ministrante, lætari

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arbitror: nec Homerum audio, qui Ganymedem a diis raptum ait propter formam, ut Jovi bibere ministraret. Non justa causa, cur Laomedonti tanta fieret injuria. Fingebat hæc Homerus; et
5 humana ad deos transferebat. Divina mallem ad nos. Quæ autem divina? Vigere, sapere, invenire, meminisse. Ergo animus, [qui,] ut ego dico, divinus est, ut Euripides audet dicere, deus: et quidem, si deus aut anima aut ignis est,
10 idem est animus hominis. Nam, ut illa natura cœlestis et terrâ vacat et humore, sic utriusque harum rerum humanus animus est expers. Sin autem est quinta quædam natura ab Aristotele inducta, [primum] hæc et deorum est et ani-
15 morum.

XXVII. Hanc nos sententiam secuti, his ipsis verbis in "Consolatione" hæc expressimus: "Animorum nulla in terris origo inveniri potest: nihil enim est in animis mixtum atque concre-
20 tum, aut quod ex terrâ natum atque fictum esse videatur; nihil ne aut humidum quidem, aut flabile, aut igneum. His enim in naturis nihil inest, quod vim memoriæ, mentis, cogitationis, habeat; quod et præterita teneat, et futura pro-
25 videat, et complecti possit præsentia; quæ sola divina sunt. Nec invenietur unquam, unde ad hominem venire possint, nisi a deo. Singularis

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est igitur quædam natura atque vis animi, sejuncta ab his usitatis notisque naturis. Ita, quidquid est illud, quod sentit, quod sapit, quod vivit, quod viget, cœleste et divinum est; ob eamque rem, æternum sit, necesse est. Nec vero deus 5 ipse, qui intelligitur a nobis, alio modo intelligi potest, nisi mens soluta quædam et libera, segregata ab omni concretione mortali, omniaque sentiens et movens, ipsaque prædita motu sempiterno." Hoc e genere, atque eâdem e naturâ, 10 est humana mens.

XXVIII. *Auditor.* Ubi igitur, aut qualis, est ista mens? *Marcus.* Ubi tua, aut qualis? potesne dicere? An, si omnia ad intelligendum non habeo, quæ habere vellem, ne iis quidem, 15 quæ habeo, mihi per te uti licebit? Non valet tantum animus, ut se ipse videat: at, ut oculus, sic animus, se non videns, alia cernit. Non videt autem, quod minimum est, formam suam. Fortasse; quamquam id quoque: sed relinqua- 20 mus: vim certe, sagacitatem, memoriam, motum, celeritatem videt. Hæc magna, hæc divina, hæc sempiterna sunt. Quâ facie quidem sit, aut ubi habitet, ne quærendum quidem est.

Ut, cum videmus speciem primum, cando- 25 remque cœli; deinde conversionis celeritatem tantam, quantam cogitare non possumus; tum

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vicissitudines dierum atque noctium, commutationesque temporum quadripartitas, ad maturitatem frugum et ad temperationem corporum aptas, eorumque omnium moderatorem et ducem solem; lunamque, accretione et diminutione luminis, quasi fastorum notis signantem dies; tum in eodem orbe in XII. partes distributo, quinque stellas ferri, eosdem cursus constantissime servantes, disparibus inter se motibus, nocturnamque cœli formam undique sideribus ornatam; tum globum terræ eminentem e mari, fixum, in medio mundi universi loco; duabus oris distantibus habitabilem, et cultum; quarum altera, quam nos incolimus, sub axe posita ad stellas septem, unde

"Horrifer
Aquilonis stridor gelidas molitur nives;"

altera Australis, ignota nobis (quam vocant Græci ἀντίχθονα); ceteras partes incultas, quod aut frigore rigeant, aut urantur calore; hîc autem, ubi habitamus, non intermittit, suo tempore,

"Cœlum mitescere, arbores frondescere,
Vites lætificæ pampinis pubescere,
Rami baccarum ubertate incurvescere,
Segetes largiri fruges, florere omnia,
Fontes scatere, herbis prata convestirier;"

tum multitudinem pecudum, partim ad vescendum, partim ad cultus agrorum, partim ad ve-

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hendum, partim ad corpora vestienda; hominemque ipsum quasi contemplatorem cœli ac deorum, ipsorumque cultorem; atque hominis utilitati agros omnes et maria parentia.

XXIX. Hæc igitur, et alia innumerabilia, cum 5 cernimus, possumusne dubitare, quin his præsit aliquis vel effector, si hæc nata sunt (ut Platoni videtur), vel, si semper fuerint (ut Aristoteli placet), moderator tanti operis et muneris? Sic mentem hominis, quamvis eam non videas, ut 10 deum non vides; tamen ut deum agnoscis ex operibus ejus, sic, ex memoriâ rerum, et inventione, et celeritate motûs, omnique pulchritudine virtutis, vim divinam mentis agnoscito.

In quo igitur loco est? Credo equidem in 15 capite: et, cur credam, afferre possum: sed alias: nunc ubi ubi sit animus, certe quidem in te est. Quæ est ei natura? Propria (puto,) et sua: sed fac igneam, fac spirabilem; nihil ad id, de quo agimus. Illud modo videto, ut deum nôris, etsi 20 ignores et locum et faciem, sic animum tibi tuum notum esse oportere, etiam si ejus ignores et locum et formam. In animi autem cognitione, dubitare non possumus, nisi plane in physicis plumbei sumus, quin nihil sit animis admixtum, 25 nihil concretum, nihil copulatum, nihil coagmentatum, nihil duplex. Quod cum ita sit, certe nec

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secerni, nec dividi, nec discerpi, nec distrahi, potest; nec interire igitur: est enim interitus quasi discessus, et secretio ac diremtus earum partium, quæ, ante interitum, junctione aliquâ
5 tenebantur.

His et talibus rationibus adductus, Socrates nec patronum quæsivit ad judicium capitis, nec judicibus supplex fuit: adhibuitque liberam contumaciam, a magnitudine animi ductam, non a
10 superbiâ: et supremo vitæ die, de hoc ipso multa disseruit; et paucis ante diebus, cum facile posset educi e custodiâ, noluit: et cum pæne in manu jam mortiferum illud teneret poculum, locutus ita est, ut non ad mortem trudi, verum
15 in cœlum videretur ascendere.

XXX. Ita enim censebat, ita-que disseruit, duas esse vias, duplicesque cursus animorum e corpore excedentium: nam, qui se humanis vitiis contaminavissent, et se totos libidinibus dedidis-
20 sent, quibus cæcati, vel domesticis vitiis atque flagitiis se inquinavissent, vel republicâ violandâ fraudes inexpiabiles concepissent, iis devium quoddam iter esse, seclusum a concilio deorum: qui autem se integros castosque servavissent, qui-
25 busque fuisset minima cum corporibus contagio, seseque ab his semper sevocâssent, essentque in corporibus humanis vitam imitati deorum; his

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ad illos, a quibus essent profecti, reditum facilem patere. Itaque commemorat, ut cycnis (qui non sine causâ Apollini dicati sint, sed quod ab eo divinationem habere videantur, quâ providentes quid in morte boni sit, cum cantu et volup- 5 tate moriantur), sic omnibus et bonis et doctis esse faciendum. Nec vero de hoc quisquam dubitare posset, nisi idem nobis accideret, diligenter de animo cogitantibus, quod iis sæpe usu venit, qui cum acriter oculis deficientem solem 10 intuerentur, ut aspectum omnino amitterent; sic mentis acies, seipsam intuens, nonnunquam hebescit; ob eamque causam contemplandi diligentiam amittimus. Itaque dubitans, circumspectans, hæsitans, multa adversa [revertens], 15 tamquam [ratis] in mari immenso, nostra vehitur oratio.

Sed hæc et vetera, et a Græcis. Cato autem sic abiit e vitâ, ut causam moriendi nactum se esse gauderet. Vetat enim dominans ille in no- 20 bis deus, injussu hinc nos suo demigrare. Cum vero causam justam deus ipse dederit, ut tunc Socrati, nunc Catoni, sæpe multis; næ ille, medius fidius, vir sapiens, lætus ex his tenebris in lucem illam excesserit. Nec tamen illa vincla 25 carceris ruperit: leges enim vetant. Sed, tamquam a magistratu aut ab aliquâ potestate legi timâ, sic a deo evocatus atque emissus, exierit.

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Tota enim philosophorum vita, ut ait idem, commentatio mortis est.

XXXI. Nam quid aliud agimus, cum a voluptate, id est, a corpore, cum a re familiari, quæ est ministra et famula corporis, cum a republicâ, cum a negotio omni, sevocamus animum? quid, inquam, tum agimus, nisi animum ad seipsum advocamus, secum esse cogimus, maximeque a corpore abducimus? Secernere autem a corpore animum, nec quidquam aliud est, quam emori discere. Quare hoc commentemur, mihi crede; disjungamusque nos a corporibus; id est, consuescamus mori. Hoc et, dum erimus in terris, erit illi cœlesti vitæ simile: et, cum illuc ex his vinculis emissi feremur, minus tardabitur cursus animorum: (nam qui in compedibus corporis semper fuerunt, etiam cum soluti sunt, tardius ingrediuntur, ut ii, qui ferro vincti multos annos fuerunt) quo cum venerimus, tum denique vivemus. Nam hæc quidem vita mors est: quam lamentari possem, si liberet.

Auditor. Satis quidem tu in "Consolatione" es lamentatus: quam cum lego, nihil malo, quam has res relinquere; his vero modo auditis, multo magis. *Marcus*. Veniet tempus, et quidem celeriter, et sive retractabis, sive properabis. Volat enim ætas. Tantum autem abest [ab eo], ut

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malum mors sit (quod tibi dudum videbatur), ut verear, ne homini nihil sit non malum aliud certe, sed nihil bonum aliud potius: si quidem vel dii ipsi, vel cum diis, futuri sumus.

Auditor. Quid refert? adsunt enim, qui hæc non probent. *Marcus.* Ego autem nunquam ita te ex hoc sermone dimittam, ullâ uti ratione mors tibi videri malum possit.

Auditor. Quî potest, cum ista cognoverim? *Marcus.* Quî possit, rogas? Catervæ veniunt contra dicentium, non solum Epicureorum, quos equidem non despicio; sed, nescio quo modo, doctissimus quisque contemnit. Acerrime autem, deliciæ meæ, Dicæarchus contra hanc immortalitatem disseruit. Is enim tres libros scripsit, qui Lesbiaci vocantur, quod Mitylenis sermo habetur; in quibus vult efficere, animos esse mortales. Stoïci autem usuram nobis largiuntur, tamquam cornicibus: diu mansuros aiunt animos; semper, negant.

XXXII. Num vis igitur audire, cur, etiam si ita sit, mors tamen non sit in malis? *Auditor.* Ut videtur: sed me nemo de immortalitate depellet. *Marcus.* Laudo id quidem: etsi nihil [nimis] oportet confidere: movemur enim sæpe aliquo acute concluso: labamus, mutamusque sententiam, clarioribus etiam in rebus. In his

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est enim aliqua obscuritas. Id igitur si acciderit, simus armati. *Auditor*. Sane quidem: sed, ne accidat, providebo.

Marcus. Num quid igitur est causæ, quin
5 amicos nostros Stoïcos dimittamus; eos dico, qui aiunt animos manere, e corpore cum excesserint, sed non semper? *Auditor*. Istos vero: qui, quod totâ in hac causâ difficillimum est, suscipiant, posse animum manere corpore vacan-
10 tem: illud autem, quod non modo facile ad credendum est, sed, eo concesso quod volunt, consequens, id certe non dant, ut, cum diu permanserit, ne intereat. *Marcus*. Bene reprehendis: et se isto modo res habet. Credamus igitur
15 Panætio, a Platone suo dissentienti? Quem enim omnibus locis divinum, quem sapientissimum, quem sanctissimum, quem Homerum philosophorum appellat, hujus hanc unam sententiam de immortalitate animorum non probat.
20 Vult enim, (quod nemo negat) quidquid natum sit, interire: nasci autem animos, quod declaret eorum similitudo qui procreantur; quæ etiam in ingeniis, non solum in corporibus, appareat. Alteram autem affert rationem: nihil
25 esse, quod doleat, quin id ægrum esse quoque possit: quod autem in morbum cadat, id etiam interiturum: dolere autem animos: ergo etiam interire.

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XXXIII. Hæc refelli possunt. Sunt enim ignorantis, cum de æternitate animorum dicatur, de mente dici, quæ omni turbido motu semper vacet, non de partibus iis, in quibus ægritudines, iræ, libidinesque, versentur; quas is, contra 5 quem hæc dicuntur, semotas a mente, et disclusas putat. Jam similitudo magis apparet in bestiis, quarum animi sunt rationis expertes. Hominum autem similitudo in corporum figurâ magis exstat: et ipsi animi, magni refert, quali 10 in corpore locati sint. Multa enim e corpore exsistunt, quæ acuant mentem; multa, quæ obtundant. Aristoteles quidem ait, omnes ingeniosos melancholicos esse: ut ego me tardiorem esse non moleste feram. Enumerat multos: 15 idque quasi constet, rationem, cur ita fiat, affert. Quod si tanta vis est ad habitum mentis in iis quæ gignuntur in corpore (ea sunt autem, quæcumque sunt, quæ similitudinem faciant), nihil necessitatis affert, cur nascatur animi similitudo. 20

Omitto dissimilitudines. Vellem, adesse posset Panætius. Vixit cum Africano. Quærerem ex eo, cujus suorum similis fuisset Africani fratris nepos? facie, patris, vitâ, omnium perditorum ita similis, ut esset facile deterrimus. 25 Cujus etiam similis, P. Crassi, et sapientis et eloquentis et primi hominis, nepos, multorumque aliorum virorum clarorum, quos nihil attinet no-

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minare, nepotes et filii? Sed quid agimus? Oblitine sumus, hoc nunc nobis esse propositum, cum satis de æternitate dixissemus, ne, si interirent quidem animi, quidquam mali esse in mor-
5 te? *Auditor*. Ego vero memineram: sed te de æternitate dicentem aberrare a proposito facile patiebar.

XXXIV. *Marcus*. Video te alte spectare, et velle in cœlum migrare. *Auditor*. Spero fore,
10 ut contingat id nobis. Sed fac, ut isti volunt, animos non remanere post mortem: video nos, si ita sit, privari spe beatioris vitæ. *Marcus*. Mali vero quid affert ista sententia? Fac enim sic animum interire, ut corpus: num igitur ali-
15 quis dolor, aut omnino post mortem sensus, in corpore est? Nemo id quidem dicit: etsi Democritum insimulat Epicurus, Democritici negant. Ne in animo quidem igitur sensus remanet: ipse enim nusquam est. Ubi igitur malum
20 est? quoniam nihil tertium est: an, quoniam ipse animi discessus a corpore non fit sine dolore? Ut credam ita esse, quam est id exiguum! et falsum esse arbitror: et fit plerumque sine sensu; nonnunquam etiam cum voluptate: to-
25 tumque hoc leve est, qualecumque est. Fit enim ad punctum temporis.

Auditor. Illud angit, vel potius excruciat, dis-

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cessus ab omnibus iis quæ sunt bona in vitâ. *Marcus.* Vide, ne a malis dici verius possit. Quid ego nunc lugeam vitam hominum? Vere et jure possum: sed quid necesse est, cum id agam, ne post mortem miseros nos putemus fore, 5 etiam vitam efficere deplorando miseriorem? Fecimus hoc in eo libro, in quo nosmetipsos, quantum potuimus, consolati sumus. A malis igitur mors abducit, non a bonis, verum si quærimus. Hoc quidem a Cyrenaïco Hegesiâ sic 10 copiose disputatur, ut is a rege Ptolemæo prohibitus esse dicatur illa in scholis dicere, quod multi, his auditis, mortem sibi ipsi consciscerent. Callimachi quidem epigramma in Ambraciotam Cleombrotum est, quem ait, cum nihil ei acci- 15 disset adversi, e muro se in mare abjecisse, lecto Platonis libro. Ejus autem, quem dixi, Hegesiæ liber est, *Ἀποκαρτερῶν*, quod a vitâ quidam per inediam discedens, revocatur ab amicis: quibus respondens, vitæ humanæ enumerat incom- 20 moda. Possem id facere, etsi minus quam ille, qui omnino vivere expedire nemini putat. Mitto alios: etiamne nobis expedit, qui, et domesticis et forensibus solatiis ornamentisque privati, certe, si ante occidissimus, mors nos a malis, non a 25 bonis, abstraxisset?

XXXV. Sit igitur aliquis, qui nihil mali ha-

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beat, nullum a fortunâ vulnus acceperit. Metellus ille honoratis quatuor filiis: at quinquaginta Priamus; e quibus, septem et decem justâ uxore natis. In utroque eamdem habuit fortuna
5 potestatem; sed usa in altero est. Metellum enim multi filii, filiæ, nepotes, neptes, in rogum imposuerunt: Priamum, tantâ progenie orbatum, cum in aram confugisset, hostilis manus interemit. Hic si, vivis filiis, incolumi regno, oc-
10 cidisset,

> "Adstante ope barbaricâ,
> Tectis cælatis, laqueatis;"

utrum tandem a bonis an a malis discessisset? Tum profecto videretur a bonis. At certe ei
15 melius evenisset; nec tam flebiliter illa canerentur,

> "Hæc omnia vidi inflammari,
> Priamo vi vitam evitari,
> Jovis aram sanguine turpari."

20 Quasi vero istâ vi quidquam tum potuerit ei melius accidere. Quod si ante occidisset, tamen [eventum] omnino amisisset: hoc autem tempore sensum malorum amisit. Pompeio nostro familiari, cum graviter ægrotâsset Neapoli,
25 melius est factum? Coronati Neapolitani fuerunt; nimirum etiam Puteolani; vulgo ex oppidis publice gratulabantur. Ineptum sane negotium,

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et Græculum, sed tamen fortunatum. Utrum igitur, si tum esset exstinctus, a bonis rebus an a malis discessisset? Certe a miseris. Non enim cum socero bellum gessisset; non imparatus arma sumsisset; non domum reliquisset; non ex Italiâ fugisset; non, exercitu amisso, nudus in servorum ferrum et manus incidisset: non liberi defleti; non fortunæ omnes a victoribus possiderentur. Qui, si mortem tum obîsset, in amplissimis fortunis occidisset, is, propagatione vitæ, quot, quantas, quam incredibiles, hausit calamitates!

XXXVI. Hæc morte effugiuntur, etiam si non evenerint, tamen quia possunt evenire. Sed homines ea sibi accidere posse non cogitant. Metelli sperat sibi quisque fortunam, perinde quasi aut plures fortunati sint quam infelices; aut certi quidquam sit in rebus humanis; aut sperare sit prudentius, quam timere.

Sed hoc ipsum concedatur, bonis rebus homines morte privari: ergo etiam carere mortuos vitæ commodis, idque esse miserum. Certe, ita dicant, necesse est. An potest is, qui non est, re ullâ carere? triste enim est nomen ipsum carendi, quia subjicitur hæc vis: habuit, non habet: desiderat, requirit, indiget. Opinor, hæc incommoda sunt carentis. Caret oculis, odiosa

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cæcitas; liberis, orbitas. Valet hoc in vivis: mortuorum autem, non modo vitæ commodis, sed ne vitâ quidem ipsâ, quisquam caret. De mortuis loquor, qui nulli sunt. Nos, qui sumus, 5 num, aut si cornibus caremus aut pennis, sit, qui id dixerit? Certe nemo. Quid ita? Quia, cum id non habeas, quod tibi nec usu nec naturâ sit aptum, non careas, etiam si sentias te non habere. Hoc premendum etiam atque etiam est 10 argumentum, confirmato illo, de quo, si mortales animi sunt, dubitare non possumus, quin tantus interitus in morte sit, ut ne minima quidem suspicio sensûs relinquatur. Hoc igitur probe stabilito et fixo, illud excutiendum est, ut sciatur, 15 quid sit carere, ne relinquatur aliquid erroris in verbo. Carere igitur hoc significat, egere eo, quod habere velis. Inest enim velle in carendo, nisi cum sic, tamquam in febri, dicitur, aliâ quâdam notione verbi. Dicitur enim alio modo 20 etiam carere, cum aliquid non habeas, et non habere te sentias, etiam si id facile patiare. Carere autem malo, id non dicitur: nec enim esset dolendum. Dicitur illud, bono carere; quod est malum. Sed ne vivus quidem bono 25 caret, si eo non indiget: sed in vivo intelligi tamen potest, regno carere: dici autem hoc in te satis subtiliter non potest: potuisset in Tarquinio, cum regno esset expulsus. At in mor-

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tuo ne intelligi quidem potest. Carere enim, sentientis est; nec sensus in mortuo: ne carere quidem igitur in mortuo est. Quamquam quid opus est in hoc philosophari, cum rem non magnopere philosophiâ egere videamus? 5

XXXVII. Quoties non modo ductores nostri, sed universi etiam exercitus, ad non dubiam mortem concurrerunt! quæ quidem si timeretur, non L. Brutus, arcens eum reditu tyrannum quem ipse expulerat, in prœlio concidisset: non 10 cum Latinis decertans pater Decius, cum Etruscis filius, cum Pyrrho nepos, se hostium telis objecissent: non uno bello pro patriâ cadentes Scipiones Hispania vidisset, Paulum et Geminum Cannæ, Venusia Marcellum, Latini Albi- 15 num, Lucani Gracchum. Num quis horum miser hodie? Ne tum quidem post spiritum extremum: nec enim potest esse miser quisquam, sensu peremto. At id ipsum odiosum est, sine sensu esse. Odiosum, si id esset carere. Cum 20 vero perspicuum sit, nihil posse in eo esse qui ipse non sit; quid potest esse in eo odiosum, qui nec careat nec sentiat? Quamquam hoc quidem nimis sæpe; sed eo, quod in hoc inest omnis animi contractio ex metu mortis. Qui 25 enim satis viderit (id, quod est luce clarius), animo et corpore consumto, totoque animante

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deleto, et facto interitu universo, illud, animal quod fuerit, factum esse nihil, is plane perspiciet, inter Hippocentaurum, qui nunquam fuerit, et regem Agamemnonem, nihil interesse: nec plu-
5 ris nunc facere M. Camillum hoc civile bellum, quam ego, illo vivo, fecerim Romam captam.

Cur igitur et Camillus doleret, si hæc, post trecentos et quinquaginta fere annos, eventura putaret, et ego doleam, si, ad decem millia an-
10 norum, gentem aliquam urbe nostrâ potituram putem? Quia tanta caritas patriæ est, ut eam non sensu nostro, sed salute ipsius, metiamur.

XXXVIII. Itaque non deterret sapientem mors (quæ propter incertos casus quotidie im-
15 minet, propter brevitatem vitæ nunquam longe potest abesse), quo minus, in omne tempus, reipublicæ suisque consulat, et posteritatem ipsam, cujus sensum habiturus non sit, ad se putet pertinere. Quare licet, etiam mortalem esse
20 animum judicantem æterna moliri, non gloriæ cupiditate, quam sensurus non sis, sed virtutis, quam necessario gloria, etiam si tu id non agas, consequatur. Natura vero sic se habet, ut, quo modo initium nobis rerum omnium ortus noster
25 afferat, sic exitum mors. Ut nihil pertinuit ad nos ante ortum, sic nihil post mortem pertinebit. In quo quid potest esse mali, cum mors nec ad

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vivos pertineat nec ad mortuos? Alteri nulli sunt, alteros non attingit. Quam qui leviorem faciunt, somni simillimam volunt esse: quasi vero quisquam ita nonaginta annos velit vivere, ut, cum sexaginta confecerit, reliquos dormiat. Ne sues 5 quidem id velint, non modo ipse. Endymion vero, si fabulas audire volumus, nescio quando, in Latmo obdormivit, qui est mons Cariæ. Nondum, opinor, est experrectus. Num igitur eum curare censes, cum Luna laboret, a quâ consopitus puta- 10 tur, ut eum dormientem oscularetur? Quid curet autem, qui ne sentit quidem? Habes somnum imaginem mortis, eamque quotidie induis. Et dubitas, quin sensus in morte nullus sit, cum in ejus simulacro videas esse nullum sensum? 15

XXXIX. Pellantur ergo istæ ineptiæ pæne aniles, ante tempus mori, miserum esse. Quod tandem tempus? Naturæne? At ea quidem dedit usuram vitæ, tamquam pecuniæ, nullâ præstitutâ die. Quid est igitur, quod querare, 20 si repetit, cum vult? eâ enim conditione acceperas. Iidem, si puer parvus occidit, æquo animo ferendum putant: si vero in cunis, ne querendum quidem. Atqui ab hoc acerbius exegit natura, quod dederat. Nondum gustaverat, inquiunt, 25 vitæ suavitatem: hic autem jam sperabat magna, quibus frui cœperat. At id quidem ipsum in

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ceteris rebus melius putatur, aliquam partem, quam nullam, attingere: cur in vitâ secus? Quamquam non male ait Callimachus, multo sæpius lacrymâsse Priamum, quam Troïlum. Eorum autem, qui exactâ ætate moriuntur, fortuna laudatur. Cur? nam, reor, nullis, si vita longior daretur, posset esse jucundior. Nihil est enim profecto homini prudentiâ dulcius, quam, ut cetera auferat, affert certe senectus. Quæ vero ætas longa est? aut quid omnino homini longum? Nonne modo pueros, modo adolescentes, in cursu, a tergo insequens, nec opinantes assecuta est senectus? Sed, quia ultra nihil habemus, hoc longum ducimus. Omnia ista, perinde ut cuique data sunt, pro ratâ parte, [a vitâ,] aut longa aut brevia dicuntur. Apud Hypanim fluvium, qui ab Europæ parte in Pontum influit, Aristoteles ait bestiolas quasdam nasci, quæ unum diem vivant. Ex his igitur, horâ octavâ quæ mortua est, provecta ætate mortua est: quæ vero occidente sole, decrepita; eo magis, si etiam solstitiali die. Confer nostram longissimam ætatem cum æternitate; in eâdem propemodum brevitate, quâ illæ bestiolæ, reperiemur.

XL. Contemnamus igitur omnes ineptias: (quod enim levius huic levitati nomen impo-

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nam?) totamque vim bene vivendi in animi robore ac magnitudine, et in omnium rerum humanarum contemtione ac despicientiâ, et in omni virtute, ponamus. Nam nunc quidem cogitationibus [molestissimis effeminamur,] ut, si 5 ante mors adventet quam Chaldæorum promissa consecuti sumus, spoliati magnis quibusdam bonis, illusi, destitutique, videamur. Quod si exspectando et desiderando pendemus animis, cruciamur, angimur. Pro dii immortales! quam 10 iter illud jucundum esse debet, quo confecto, nulla reliqua cura, nulla sollicitudo futura sit! Quam me delectat Theramenes! quam elato animo est! Etsi enim flemus, cum legimus, tamen non miserabiliter vir clarus emoritur; qui 15 cum, conjectus in carcerem triginta jussu tyrannorum, venenum, ut sitiens, obduxisset, reliquum sic e poculo ejecit, ut id resonaret; quo sonitu reddito, arridens, "Propino," inquit, "hoc pulchro Critiæ," qui in eum fuerat teterrimus. 20 Græci enim in conviviis solent nominare, cui poculum tradituri sint. Lusit vir egregius extremo spiritu, cum jam præcordiis conceptam mortem contineret: vereque ei, cui venenum præbiberat, mortem est eam auguratus, quæ 25 brevi consecuta est. Quis hanc animi maximi æquitatem in ipsâ morte laudaret, si mortem malum judicaret? Vadit in eumdem carcerem,

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atque in eumdem paucis post annis scyphum, Socrates, eodem scelere judicium, quo tyrannorum, Theramenes. Quæ est igitur ejus oratio, quâ facit eum Plato usum apud judices, jam morte multatum?

XLI. "Magna me," inquit, "spes tenet, judices, bene mihi evenire, quod mittar ad mortem. Necesse est enim, sit alterum de duobus; ut aut sensus omnino omnes mors auferat, aut in alium quemdam locum ex his locis morte migretur. Quamobrem, sive sensus exstinguitur, morsque ei somno similis est, qui nonnunquam, etiam sine visis somniorum, placatissimam quietem affert; dii boni! quid lucri est mori! aut quam multi dies reperiri possunt, qui tali nocti anteponantur! cui si similis futura est perpetuitas omnis consequentis temporis, quis me beatior? Sin vera sunt, quæ dicuntur, migrationem esse mortem in eas oras, quas, qui e vitâ excesserint, incolunt; id multo jam beatius est, te, cum ab iis, qui se judicum numero haberi velint, evaseris, ad eos venire, qui vere judices appellentur, Minöem, Rhadamanthum, Æacum, Triptolemum; convenireque eos, qui juste et cum fide vixerint. Hæc peregrinatio mediocris vobis videri potest? Ut vero colloqui cum Orpheo, Musæo, Homero, Hesiodo, liceat, quanti tandem

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æstimatis? Equidem sæpe emori, si fieri posset, vellem, ut ea, quæ dico, mihi liceret invenire. Quantâ delectatione autem afficerer, cum Palamedem, cum Ajacem, cum alios, judicio iniquo circumventos, convenirem! tentarem etiam summi regis, qui maximas copias duxit ad Trojam, et Ulyssi, Sisyphique prudentiam: nec ob eam rem, cum hæc exquirerem, sicut hîc faciebam, capite damnarer. Ne vos quidem, judices, ii, qui me absolvistis, mortem timueritis. Nec enim cuiquam bono mali quidquam evenire potest, nec vivo, nec mortuo: nec unquam ejus res a diis immortalibus negligentur. Nec mihi ipsi hoc accidit fortuito. Nec vero ego iis, a quibus accusatus sum, aut a quibus condemnatus, habeo quod succenseam, nisi quod mihi nocere se crediderunt." Et hæc quidem hoc modo: nihil autem melius extremo: "Sed tempus est," inquit, "jam hinc abire me, ut moriar; vos, ut vitam agatis. Utrum autem sit melius, dii immortales sciunt: hominem quidem scire arbitror neminem."

XLII. Næ ego haud paulo hunc animum malim, quam eorum omnium fortunas, qui de hoc judicaverunt. Etsi quod (præter deos) negat scire quemquam, id scit ipse, utrum melius sit: nam dixit ante: sed suum illud, nihil ut affirmet,

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tenet ad extremum. Nos autem teneamus, ut nihil censeamus esse malum, quod sit a naturâ datum omnibus: intelligamusque, si mors malum sit, esse sempiternum malum. Nam vitæ mise-
5 ræ mors finis esse videtur: mortis, si est misera, finis esse nullus potest. Sed quid ego Socratem aut Theramenem, præstantes viros virtutis et sapientiæ gloriâ, commemoro, cum Lacedæmonius quidam, cujus ne nomen quidem proditum
10 est, mortem tantopere contemserit, ut, cum ad eam duceretur, damnatus ab Ephoris, et esset vultu hilari atque læto, dixissetque ei quidam inimicus, "Contemnisne leges Lycurgi?" responderit, "Ego vero illi maximam gratiam ha-
15 beo, qui me eâ pœnâ multaverit, quam, sine mutuatione et sine versurâ, possem dissolvere." O virum Spartâ dignum! ut mihi quidem, qui tam magno animo fuerit, innocens damnatus esse videatur.

20 Tales innumerabiles nostra civitas tulit. Sed quid duces et principes nominem, cum legiones scribat Cato sæpe alacres in eum locum profectas, unde redituras se non arbitrarentur? Pari animo Lacedæmonii in Thermopylis occiderunt,
25 in quos Simonides:

"Dic, hospes, Spartæ, nos te hic vidisse jacentes,
Dum sanctis patriæ legibus obsequimur."

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Quid ille dux Leonidas dicit? "Pergite animo forti, Lacedæmonii: hodie apud inferos fortasse cœnabimus." Fuit hæc gens fortis, dum Lycurgi leges vigebant: e quibus unus, cum Perses hostis in colloquio dixisset glorians, "Solem, 5 præ jaculorum multitudine et sagittarum, non videbitis." "In umbrâ," inquit, "igitur pugnabimus." Viros commemoro: qualis tandem Lacæna? quæ cum filium in prœlium misisset, et interfectum audîsset, "Idcirco," inquit, "ge- 10 nueram, ut esset, qui pro patriâ mortem non dubitaret occumbere."

XLIII. Esto: fortes et duri Spartiatæ: magnam habet vim reipublicæ disciplina. Quid? Cyrenæum Theodorum, philosophum non igno- 15 bilem, nonne miramur? cui cum Lysimachus rex crucem minaretur, "Istis, quæso," inquit, "ista horribilia minitare purpuratis tuis: Theodori quidem nihil interest, humine an sublime putrescat." 20

Cujus hoc dicto admoneor, ut aliquid etiam de humatione et sepulturâ dicendum existimem: rem non difficilem, iis præsertim cognitis, quæ [de nihil sentiendo] paulo ante dicta sunt. De quâ Socrates quidem quid senserit, apparet in eo 25 libro, in quo moritur; de quo jam tam multa diximus. Cum enim de immortalitate animorum

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disputavisset, et jam moriendi tempus urgeret, rogatus a Critone, quemadmodum sepeliri vellet, "Multam vero," inquit, "operam, amici, frustra consumsi. Critoni enim nostro non persuasi, me hinc avolaturum, neque quidquam mei relicturum. Verumtamen, Crito, si me assequi potueris, aut sicubi nactus eris, ut tibi videbitur, sepelito. Sed, mihi crede, nemo me vestrûm, cum hinc excessero, consequetur." Præclare id quidem, qui et amico permiserit, et se ostenderit de hoc toto genere nihil laborare. Durior Diogenes, et id quidem sentiens, sed, ut Cynicus, asperius, projici se jussit inhumatum. Tum amici, "Volucribusne, et feris?" "Minime vero," inquit: "sed bacillum propter me, quo abigam, ponitote." "Quî poteris?" illi: "non enim senties." "Quid igitur mihi ferarum laniatus oberit, nihil sentienti?" Præclare Anaxagoras, qui cum Lampsaci moreretur, quærentibus amicis, velletne Clazomenas in patriam, si quid ei accidisset, auferri; "Nihil necesse est," inquit: "undique enim ad inferos tantumdem viæ est." Totâque de ratione humationis unum tenendum est, ad corpus illam pertinere, sive occiderit animus, sive vigeat. In corpore autem, perspicuum est, vel exstincto animo vel elapso, nullum residere sensum.

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XLIV. Sed plena errorum sunt omnia. Trahit Hectorem, ad currum religatum, Achilles: lacerari eum, et sentire, (credo) putat. Ergo hic ulciscitur, ut quidem sibi videtur. At illa, sicut acerbissimam rem, mœret: 5

"Vidi, videre quod me passa ægerrime,
Hectorem quadrijugo curru raptarier."

Quem Hectorem? aut quamdiu ille erit Hector? Melius Accius, et aliquando sapiens Achilles, 10

"Immo enimvero corpus Priamo reddidi: Hectorem abstuli."

Non igitur Hectora traxisti, sed corpus, quod fuerat Hectoris. Ecce alius exoritur e terrâ, qui matrem dormire non sinat:

"Mater, te appello, quæ curam somno suspensam levas, 15
Neque te mei miseret: surge, et sepeli natum."

Hæc cum pressis et flebilibus modis, qui totis theatris mœstitiam inferant, concinuntur; difficile est, non eos, qui inhumati sint, miseros judicare: 20

"prius quam feræ, volucresque".....

Metuit, ne laceratis membris minus bene utatur: ne combustis, non extimescit.

"Heu! relliquias semiassi regis, denudatis ossibus,
Per terram, sanie delibutas, fœde divexarier!" 25

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Non intelligo, quid metuat, cum tam bonos septenarios fundat ad tibiam. Tenendum est igitur, nihil curandum esse post mortem, cum multi inimicos etiam mortuos pœniantur. Exsecratur, luculentis sane versibus, apud Ennium Thyestes, primum ut naufragio pereat Atreus. Durum hoc sane: talis enim interitus non est sine gravi sensu. Illa inania:

"Ipse summis saxis fixus asperis, evisceratus,
Latere pendens, saxa spargens tabo, sanie et sanguine atro."

Non ipsa saxa magis sensu omni vacabunt, quam ille, latere pendens, cui se hic cruciatum censet optare. Quæ essent dura, si sentiret, nulla sine sensu sunt. Illud vero perquam inane:

"Neque sepulcrum, quo recipiatur, habeat, portum corporis:
Ubi, remissâ humanâ vitâ, corpus requiescat a malis."

Vides, quanto hæc in errore versentur? Portum esse corporis, et requiescere in sepulcro putat mortuum. Magna culpa Pelopis, qui non erudierit filium, nec docuerit, quâtenus esset quidque curandum.

XLV. Sed quid singulorum opiniones animadvertam, nationum varios errores perspicere cum liceat? Condiunt Ægyptii mortuos, et eos

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domi servant: Persæ etiam cerâ circumlitos condunt, ut quam maxime permaneant diuturna corpora. Magorum mos est, non humare corpora suorum, nisi a feris sint ante laniata. In Hyrcaniâ plebs publicos alit canes; optimates, domesticos: nobile autem genus canum illud scimus esse: sed pro suâ quisque facultate parat, a quibus lanietur: eamque optimam illi esse censent sepulturam. Permulta alia colligit Chrysippus, ut est in omni historiâ curiosus: sed ita tetra sunt quædam, ut ea fugiat et reformidet oratio. Totus igitur hic locus est contemnendus in nobis, non negligendus in nostris; ita tamen, ut mortuorum corpora nihil sentire sentiamus. Quantum autem consuetudini famæque dandum sit, id curent vivi, sed ita, ut intelligant, nihil ad mortuos pertinere.

Sed profecto mors tum æquissimo animo oppetitur, cum suis se laudibus vita occidens consolari potest. Nemo parum diu vixit, qui virtutis perfectæ perfecto functus est munere. Multa mihi ipsi ad mortem tempestiva fuerunt: quam utinam potuissem obire! Nihil enim jam acquirebatur: cumulata erant officia vitæ: cum fortunâ bella restabant. Quare, si ipsa ratio minus perficiet, ut mortem negligere possimus; at vita acta perficiat, ut satis superque vixisse videamur. Quamquam enim sensus abierit, tamen summis

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et propriis bonis et laudis et gloriæ, quamvis non sentiant, mortui non carent. Etsi enim nihil in se habeat gloria, cur expetatur, tamen virtutem, tamquam umbra, sequitur. Verum multitudinis
5 judicium de bonis, si quando est, magis laudandum est, quam illi ob eam rem beati.

XLVI. Non possum autem dicere (quoquo modo hoc accipiatur) Lycurgum, Solonem, legum et publicæ disciplinæ carere gloriâ; The-
10 mistoclem, Epaminondam, bellicæ virtutis. Ante enim Salaminam ipsam Neptunus obruet, quam Salaminii tropæi memoriam; priusque Bœotia Leuctra tollentur, quam pugnæ Leuctricæ gloria. Multo autem tardius fama deseret Curium, Fa-
15 bricium, Calatinum, duo Scipiones, duo Africanos, Maximum, Marcellum, Paulum, Catonem, Lælium, innumerabiles alios; quorum similitudinem aliquam qui arripuerit, non eam famâ populari, sed verâ bonorum laude metiens, fidenti
20 animo, si ita res fert, gradietur ad mortem; in quâ aut summum bonum, aut nullum malum, esse cognovimus: secundis vero suis rebus volet etiam mori: non enim tam cumulus bonorum jucundus esse potest, quam molesta decessio.
25 Hanc sententiam significare videtur Laconis illa vox, qui, cum Rhodius Diagoras, Olympionices nobilis, uno die duo filios victores Olym-

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piæ vidisset, accessit ad senem, et gratulatus, "Morere, Diagora," inquit: "non enim in cœlum adscensurus es." Magna hæc et nimium fortasse Græci putant, vel tum potius putabant; isque, qui hoc Diagoræ dixit, permagnum existimans, tres Olympionicas unâ e domo prodire, cunctari illum diutius in vitâ, fortunæ objectum, inutile putabat ipsi.

Ego autem, tibi quidem quod satis esset, paucis verbis ut mihi videbar, responderam: concesseras enim, nullo in malo mortuos esse. Sed ob eam causam contendi, ut plura dicerem, quod in desiderio et luctu hæc est consolatio maxima. Nostrum enim, et nostrâ causâ susceptum, dolorem modice ferre debemus, ne nosmetipsi amare videamur. Illa suspicio intolerabili dolore cruciat, si opinamur eos, quibus orbati sumus, esse cum aliquo sensu in iis malis, quibus vulgo opinantur. Hanc excutere opinionem mihimet volui radicitus; eoque fui fortasse longior.

XLVII. *Auditor.* Tu longior? non mihi quidem: prior enim pars orationis tuæ faciebat, ut mori cuperem: posterior, ut modo non nollem, modo non laborarem. Omni autem oratione illud certe perfectum est, ut mortem non ducerem in malis.

Marcus. Num igitur etiam rhetorum epilogum

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desideramus? an jam hanc artem plane relinquimus? *Auditor.* Tu vero istam ne reliqueris, quam semper ornâsti; et quidem jure: illa enim te (verum si loqui volumus) ornaverat. Sed
5 quinam est iste epilogus? aveo enim audire, quidquid est.

Marcus. Deorum immortalium judicia solent in scholis proferre de morte, nec vero ea fingere ipsi, sed Herodoto auctore, aliisque pluribus.
10 Primum Argiæ sacerdotis Cleobis et Biton filii prædicantur. Nota fabula est: cum enim illam ad sollenne et statum sacrificium curru vehi jus esset, satis longe ab oppido ad fanum, morarenturque jumenta; tunc juvenes ii, quos modo
15 nominavi, veste positâ, corpora oleo perunxerunt: ad jugum accesserunt. Ita sacerdos advecta in fanum, cum currus esset ductus a filiis, precata a deâ dicitur, ut illis præmium daret pro pietate, quod maximum homini dari posset a
20 deo: post epulatos cum matre adolescentes somno se dedisse, mane inventos esse mortuos.

Simili precatione Trophonius et Agamedes usi dicuntur; qui, cum Apollini Delphis templum exædificavissent, venerantes deum, petierunt
25 mercedem non parvam quidem operis et laboris sui, nihil certi, sed quod esset optimum homini. Quibus Apollo se id daturum ostendit post ejus diei diem tertium: qui ut illuxit, mortui sunt re-

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perti. Judicavisse deum dicunt, et eum quidem deum, cui reliqui dii concessissent, ut præter ceteros divinaret.

XLVIII. Affertur etiam de Sileno fabella quædam; qui cum a Midâ captus esset, hoc ei 5 muneris pro suâ missione dedisse scribitur; docuisse regem, non nasci homini longe optimum esse; proximum autem, quam primum mori. Quâ est sententiâ in Cresphonte usus Euripides:

"Nam nos decebat, [cœtu celebrantes] domum, 10
Lugere, ubi esset aliquis in lucem editus,
Humanæ vitæ varia reputantes mala;
At, qui labores morte finisset graves,
Hunc omni amicos laude et lætitiâ exsequi."

Simile quiddam est in "Consolatione" Cranto- 15 ris: ait enim, Terinæum quemdam Elysium, cum graviter filii mortem mœreret, venisse in Psychomantium, quærentem, quæ fuisset tantæ calamitatis causa: huic in tabellis tres hujusmodi versiculos datos: 20

"Ignaris homines in vitâ mentibus errant:
Euthynous potitur fatorum munere, leto.
Sic fuit utilius finiri ipsique, tibique."

His et talibus auctoribus usi, confirmant, causam rebus a diis immortalibus judicatam. Alci- 25 damas quidam, rhetor antiquus, in primis nobilis,

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scripsit etiam laudationem mortis, quæ constat ex enumeratione humanorum malorum. Cui rationes eæ, quæ exquisitius a philosophis colliguntur, defuerunt, ubertas orationis non defuit. 5 Claræ vero mortes pro patriâ oppetitæ, non solum gloriosæ rhetoribus, sed etiam beatæ, videri solent. Repetunt ab Erechtheo, cujus etiam filiæ cupide mortem expetiverunt pro vitâ civium: Codrum, qui se in medios immisit hos- 10 tes, veste famulari, ne posset agnosci, si esset ornatu regio; quod oraculum erat datum, si rex interfectus esset, victrices Athenas fore. Menœceus vero non prætermittitur, qui, oraculo edito, largitus est patriæ suum sanguinem. Iphi- 15 genia Aulide duci se immolandam jubet, ut hostium sanguis eliciatur suo. Veniunt inde ad propiora.

XLIX. Harmodius in ore, et Aristogiton, Lacedæmonius Leonidas, Thebanus Epaminon- 20 das, vigent. Nostros non nôrunt; quos enumerare longum est; ita sunt multi, quibus videmus optabiles mortes fuisse cum gloriâ.

Quæ cum ita sint, magnâ tamen eloquentiâ est utendum, atque ita, velut superiore e loco, 25 concionandum, ut homines mortem vel optare incipiant, vel certe timere desistant. Nam, si supremus ille dies non exstinctionem, sed com-

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mutationem affert loci, quid optabilius? Sin autem perimit ac delet omnino, quid melius, quam in mediis vitæ laboribus obdormiscere, et ita conniventem somno consopiri sempiterno? Quod si fiat, melior Ennii, quam Solonis oratio. 5 Hic enim noster:

"Nemo me lacrymis decoret," (inquit) "nec funera fletu
Faxit."

At vero sapiens ille:

"Mors mea ne careat lacrymis: linquamus amicis 10
Mœrorem, ut celebrent funera cum gemitu."

Nos vero, si quid tale acciderit, ut a deo denuntiatum videatur ut exeamus e vitâ, læti, et agentes gratias, pareamus; emittique nos e custodiâ, et levari vinculis, arbitremur, ut aut in æternam 15 et plane in nostram domum remigremus, aut omni sensu molestiâque careamus. Sin autem nihil denuntiabitur, eo tamen simus animo, ut horribilem illum diem aliis, nobis faustum putemus; nihilque in malis ducamus, quod sit vel a 20 diis immortalibus, vel a naturâ, parente omnium, constitutum. Non enim temere nec fortuito sati et creati sumus: sed profecto fuit quædam vis, quæ generi consuleret humano: nec id gigneret aut aleret, quod, cum exantlavisset omnes 25 labores, tum incideret in mortis malum sempi-

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ternum. Portum potius paratum nobis et perfugium putemus. Quo utinam velis passis pervehi liceat! sin reflantibus ventis rejiciemur, tamen eodem paulo tardius referamur, necesse
5 est. Quod autem omnibus necesse est, idne miserum esse uni potest? Habes epilogum, nequid prætermissum aut relictum putes. *Auditor*. Ego vero: et quidem fecit etiam iste me epilogus firmiorem. *Marcus*. Optime, inquam.
10 Sed nunc quidem valetudini tribuamus aliquid. Cras autem, et quot dies erimus in Tusculano, agamus hæc, et ea potissimum, quæ levationem habeant ægritudinum, formidinum, cupiditatum: qui omni e philosophiâ est fructus uberrimus.

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M. TULLII CICERONIS

TUSCULANARUM QUÆSTIONUM,

AD

MARCUM BRUTUM,

LIBER SECUNDUS.

De tolerando Dolore.

I. Neoptolemus quidem, apud Ennium, philosophari sibi ait necesse esse, sed paucis; nam omnino haud placere. Ego autem, Brute, necesse mihi quidem esse arbitror philosophari: nam quid possum, præsertim nihil agens, agere 5 melius? sed non paucis, ut ille. Difficile est enim, in philosophiâ pauca esse ei nota, cui non sint aut pleraque, aut omnia. Nam nec pauca, nisi e multis, eligi possunt; nec, qui pauca perceperit, non idem reliqua eodem studio per- 10 sequetur. Sed, in vitâ tamen occupatâ, atque, ut Neoptolemi tum erat, militari, pauca ipsa multum sæpe prosunt, et ferunt fructus, si non tantos, quanti ex universâ philosophiâ percipi

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possunt, tamen eos, quibus, aliquâ ex parte, interdum aut cupiditate aut ægritudine aut metu liberemur: velut ex eâ disputatione, quæ mihi nuper habita est in Tusculano, magna videbatur
5 mortis effecta contemtio; quæ non minimum valet ad animum metu liberandum. Nam qui id, quod vitari non potest, metuit, is vivere animo quieto nullo modo potest: sed qui, non modo quia necesse est mori, verum etiam quia nihil
10 habet mors quod sit horrendum, mortem non timet, magnum is sibi præsidium ad beatam vitam comparat.

Quamquam non sumus ignari, multos studiose contra esse dicturos; quod vitare nullo modo
15 potuimus, nisi nihil omnino scriberemus. Etenim, si orationes, quas nos multitudinis judicio probari volebamus (popularis est enim illa facultas; et effectus eloquentiæ est audientium approbatio) sed si reperiebantur nonnulli, qui nihil
20 laudarent, nisi quod se imitari posse confiderent, quemque sperandi sibi, eumdem et bene dicendi finem proponerent; et, cum obruerentur copiâ sententiarum atque verborum, jejunitatem et famem se malle, quam ubertatem et copiam, dice-
25 rent (unde erat exortum genus Atticorum, iis ipsis, qui id sequi se profitebantur, ignotum; qui jam conticuêre, pæne ab ipso foro irrisi); quid futurum putamus, cum, adjutore populo, quo

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utebamur antea, nunc minime nos uti posse videamus? Est enim philosophia paucis contenta judicibus, multitudinem consulto ipsa fugiens, eique ipsi et suspecta et invisa: ut vel, si quis universam velit vituperare, secundo id 5 populo facere possit; vel, si in eam, quam nos maxime sequimur, conetur invadere, magna habere possit auxilia a reliquorum philosophorum disciplinis.

II. Nos autem universæ philosophiæ vitupe- 10 ratoribus respondimus in Hortensio: pro Academiâ autem quæ dicenda essent, satis accurate in Academicis quatuor libris explicata arbitramur. Sed tamen tantum abest, ut scribi contra nos nolimus, ut id etiam maxime optemus. In ipsâ 15 enim Græciâ philosophia tanto in honore nunquam fuisset, nisi doctissimorum contentionibus dissensionibusque viguisset.

Quamobrem hortor omnes, qui facere id possunt, ut hujus quoque generis laudem jam lan- 20 guenti Græciæ eripiant, et perferant in hanc urbem, sicut reliquas omnes, quæ quidem erant expetendæ, studio atque industriâ suâ majores nostri transtulerunt. Atque oratorum quidem laus, ita ducta ab humili, venit ad summum, ut 25 jam (quod natura fert in omnibus fere rebus) senescat, brevique tempore ad nihilum ventura

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videatur. Philosophia nascatur Latinis quidem literis ex his temporibus; eamque nos adjuvemus; nosque ipsos redargui refellique patiamur: quod ii ferunt animo iniquo, qui certis quibus-
5 dam destinatisque sententiis quasi addicti et consecrati sunt, eâque necessitate constricti, ut, etiam quæ non probare soleant, ea cogantur, constantiæ causâ, defendere. Nos, qui sequimur probabilia, nec, ultra id quod verisimile occur-
10 rerit, progredi possumus, et refellere sine pertinaciâ, et refelli sine iracundiâ, parati sumus.

Quod si hæc studia traducta erunt ad nostros, ne bibliothecis quidem Græcis egebimus, in quibus multitudo infinita librorum est, propter
15 eorum multitudinem qui scripserunt; eadem enim dicuntur a multis; ex quo libris omnia referserunt: quod accidet etiam nostris, si ad hæc studia plures confluxerint: sed eos, si possumus, excitemus, qui, liberaliter eruditi, adhibitâ
20 etiam disserendi elegantiâ, ratione et viâ philosophantur.

III. Est enim quoddam genus eorum, qui se philosophos appellari volunt, quorum dicuntur esse Latini sane multi libri; quos non contemno
25 equidem, quippe quos nunquam legerim; sed, quia profitentur ipsi illi qui eos scribunt, se neque distincte neque distribute neque eleganter ne-

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que ornate scribere; lectionem sine ullâ delectatione negligo. Quid enim dicant et quid sentiant ii qui sunt ab eâ disciplinâ, nemo medocriter quidem doctus ignorat. Quamobrem, quoniam, quemadmodum dicant, ipsi non laborant; cur 5 legendi sint, nisi ipsis inter se qui idem sentiunt, non intelligo. Nam, ut Platonem reliquosque Socraticos, et deinceps eos qui ab his profecti sunt, legunt omnes, etiam qui illa aut non approbant, aut non studiosissime consectantur; Epicu- 10 rum autem, et Metrodorum, non fere præter suos quisquam in manus sumit; sic hos Latinos ii soli legant, qui illa recte dici putant. Nobis autem videtur, quidquid literis mandetur, id commendari omnium eruditorum lectioni decere: 15 nec, si ipsi minus consequi possumus, idcirco minus id ita faciendum esse sentimus.

Itaque mihi semper Peripateticorum Academiæque consuetudo, de omnibus rebus in contrarias partes disserendi, non ob eam causam 20 solum placuit, quod aliter non posset, quid in unâquâque re verisimile esset, inveniri: sed etiam quod esset ea maxima dicendi exercitatio; quâ princeps usus est Aristoteles, deinde eum qui secuti sunt. Nostrâ autem memoriâ Philo, 25 quem nos frequenter audivimus, instituit alio tempore rhetorum præcepta tradere, alio philosophorum. Ad quam nos consuetudinem a fami-

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liaribus nostris adducti, in Tusculano, quod datum est temporis nobis, in eo consumsimus. Itaque, cum ante meridiem dictioni operam dedissemus (sicut pridie feceramus), post meri-
5 diem in Academiam descendimus: in quâ disputationem habitam, non quasi narrantes, exponimus, sed eisdem fere verbis, ut actum disputatumque est.

IV. Est igitur ambulantibus ad hunc modum
10 sermo ille nobis institutus, et a tali quodam inductus exordio. *Auditor*. Dici non potest, quam sim hesternâ disputatione tuâ delectatus, vel potius adjutus. Etsi enim mihi sum conscius, nunquam me nimis cupidum fuisse vitæ; tamen
15 objiciebatur interdum animo metus quidam et dolor, cogitanti, fore aliquando finem hujus lucis, et amissionem omnium vitæ commodorum. Hoc genere molestiæ sic (mihi crede) sum liberatus, ut nihil minus curandum putem.

20 *Marcus*. Minime mirum id quidem. Nam efficit hoc philosophia: medetur animis, inanes sollicitudines detrahit, cupiditatibus liberat, pellit timores. Sed hæc ejus vis non idem potest apud omnes: tamen valet multum, cum est idoneam
25 complexa naturam. Fortes enim non modo fortuna adjuvat, ut est in vetere proverbio, sed multo magis ratio, quæ quibusdam quasi præceptis

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confirmat vim fortitudinis. Te natura excelsum quemdam videlicet, et altum, et humana despicientem, genuit: itaque facile in animo forti contra mortem habita insedit oratio. Sed hæc eadem num censes apud eos ipsos valere, nisi 5 admodum paucos, a quibus inventa, disputata, conscripta sunt? Quotus enim quisque philosophorum invenitur, qui sit ita moratus, ita animo ac vitâ constitutus, ut ratio postulat? qui disciplinam suam, non ostentationem scientiæ, sed 10 legem vitæ, putet? qui obtemperet ipse sibi, et decretis suis pareat? Videre licet alios tantâ levitate et jactatione, iis ut fuerit non didicisse melius; alios pecuniæ cupidos, gloriæ nonnullos, multos libidinum servos; ut cum eorum vitâ 15 mirabiliter pugnet oratio: quod quidem mihi videtur esse turpissimum. Ut enim, si, grammaticum se professus, quispiam barbare loquatur, aut si absurde canat is, qui se haberi velit musicum, hoc turpior sit, quod in eo ipso peccet, 20 cujus profiteatur scientiam; sic philosophus, in ratione vitæ peccans, hoc turpior est, quod in officio, cujus magister esse vult, labitur, artemque vitæ professus, delinquit in vitâ. *Auditor.* Nonne verendum igitur, si est ita, ut dicis, ne 25 philosophiam falsâ gloriâ exornes? Quod est enim majus argumentum, nihil eam prodesse,

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quam quosdam perfectos philosophos turpiter vivere?

Marcus. Nullum vero id quidem argumentum est. Nam, ut agri non omnes frugiferi sunt, qui
5 coluntur, (falsumque illud [ac improbe],

"Etsi in segetem sunt deteriorem datæ
Fruges, tamen ipsæ suâpte naturâ enitent")

sic animi non omnes culti fructum ferunt. Atque, (ut in eodem simili verser) ut ager, quam-
10 vis fertilis, sine culturâ fructuosus esse non potest; sic sine doctrinâ animus: ita est utraque res sine alterâ debilis. Cultura autem animi philosophia est. Hæc extrahit vitia radicitus, et præparat animos ad satus accipiendos; eaque
15 mandat his, et, ut ita dicam, serit, quæ adulta fructus uberrimos ferant. Agamus igitur, ut cœpimus: dic, si vis, de quo disputari velis.

V. *Auditor.* Dolorem existimo maximum malorum omnium. *Marcus.* Etiamne majus, quam
20 dedecus? *Auditor.* Non audeo id dicere quidem; et me pudet tam cito de sententiâ esse dejectum. *Marcus.* Magis esset pudendum, si in sententiâ permaneres. Quid enim minus est dignum, quam tibi pejus quidquam videri dede-
25 core, flagitio, turpitudine? quæ ut effugias, quis

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est, non modo non recusandus, sed non ultro appetendus, subeundus, excipiendus dolor? *Auditor*. Ita prorsus existimo: quare, ne sit sane summum malum dolor: malum certe est. *Marcus*. Videsne igitur, quantum, breviter admonitus, de doloris terrore dejeceris? *Auditor*. Video plane: sed plus desidero. *Marcus*. Experiar equidem: sed magna res est; animoque mihi opus est non repugnante. *Auditor*. Habebis id quidem. Ut enim heri feci, sic nunc rationem, quo ea me cumque ducet, sequar.

VI. *Marcus*. Primum igitur de imbecillitate multorum, et de variis disciplinis philosophorum, loquar; quorum princeps et auctoritate et antiquitate, Socraticus Aristippus, non dubitavit summum malum dolorem dicere. Deinde, ad hanc enervatam muliebremque sententiam, satis docilem se Epicurus præbuit. Hunc post, Rhodius Hieronymus, dolore vacare, summum bonum dixit: tantum in dolore duxit mali. Ceteri, præter Zenonem, Aristonem, Pyrrhonem, idem fere, quod modu tu: malum illud quidem, sed alia pejora.

Ergo, id quod natura ipsa et quædam generosa virtus statim respuit, ne dolorem summum malum diceres, oppositoque dedecore sententiâ depellerere, in eo magistra vitæ philosophia tot

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secula permanet. Quod huic officium, quæ laus, quod decus erit tanti, quod adipisci cum dolore corporis velit, qui dolorem summum malum sibi esse persuaserit? Quam porro quis
5 ignominiam, quam turpitudinem non pertulerit, ut effugiat dolorem, si id summum malum esse decreverit? Quis autem non miser, non modo tunc, cum premetur summis doloribus, si in his est summum malum, sed etiam cum sciet id sibi
10 posse evenire? et quis est, cui non possit? Ita fit, ut omnino nemo esse possit beatus. Metrodorus quidem eum perfecte putat beatum, cui corpus bene constitutum sit, et exploratum, ita semper fore. Quis autem est iste, cui id explo-
15 ratum possit esse?

VII. Epicurus vero ea dicit, ut mihi quidem risus captare videatur: affirmat enim quodam loco, "Si uratur sapiens, si crucietur ....." exspectas fortasse, dum dicat, "Patietur, perferet,
20 non succumbet." Magna, mehercule, laus, et eo ipso, per quem juravi, Hercule digna; sed Epicuro, homini aspero et duro, non est hoc satis. In Phalaridis tauro si erit, dicet, "Quam suave est hoc! quam hoc non curo!" Suave etiam?
25 an parum est, si non amarum? At id quidem illi ipsi, qui dolorem malum esse negant, non solent dicere, cuiquam suave esse cruciari. As-

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perum, difficile, odiosum, contra naturam, dicunt, nec tamen malum. Hic, qui non solum hoc malum dicit, sed malorum omnium extremum, sapientem censet id suave dicturum! Ego a te non postulo, ut dolorem eisdem verbis affi- 5 cias, quibus Epicurus voluptatem, homo (ut scis) voluptarius. Ille dixerit sane idem in Phalaridis tauro, quod, si esset in lectulo: ego tantam vim non tribuo sapienti contra dolorem. Sit fortis in perferendo; officio satis est: ut lætetur etiam, 10 non postulo. Tristis enim res est sine dubio, aspera, amara, inimica naturæ, ad patiendum tolerandumque difficilis. Adspice Philoctetam, cui concedendum est gementi: ipsum enim Herculem viderat in Œtâ magnitudine dolorum eju- 15 lantem. Nihil igitur hunc virum sagittæ, quas ab Hercule acceperat, tum consolantur; cum

"E viperino morsu, venæ viscerum,
Veneno imbutæ, tetros cruciatus cient."

Itaque exclamat, auxilium expetens, mori cupi- 20 ens:

"Heu! quis salsis fluctibu' mandet
Me ex sublimi vertice saxi?
Jamjam absumor; conficit animam
[Vis] vulneris, ulceris æstus." 25

Difficile dictu videtur, eum non in malo esse, et magno quidem, qui ita clamare cogatur

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VIII. Sed videamus Herculem ipsum, qui tum dolore frangebatur, cum immortalitatem ipsâ morte quærebat. Quas hic voces, apud Sophoclem in Trachiniis, edit? cui cum Deïanira
5 sanguine centauri tinctam tunicam induisset, inhæsissetque ea visceribus, ait ille:

"O multa dictu gravia, perpessu aspera,
Quæ corpore exantlavi, atque animo pertuli!
Nec mihi Junonis terror implacabilis,
10 Nec tantum invexit tristis Eurystheus mali,
Quantum una vecors, Œnei partu edita.
Hæc me irretivit veste furiali inscium,
Quæ, lateri inhærens, morsu lacerat viscera,
Urgensque graviter pulmonum haurit spiritus.
15 Jam decolorem sanguinem omnem exsorbuit:
Sic corpus clade horribili absumtum extabuit.
Ipse illigatus peste interimor textili.
Hos non hostilis dextra, non terrâ edita
Moles gigantûm, non biformato impetu
20 Centaurus ictus corpori infixit meo,
Non Graia vis, non barbara ulla immanitas,
Non sæva terris gens relegata ultimis,
Quas peragrans, undique omnem hinc feritatem expuli:
Sed femineâ vi, femineâ interimor manu.
25 O nate! vere hoc nomen usurpa patri,
Nec me occidentem matris superet caritas.
Huc arripe ad me manibus abstractam piis.
Jam cernam, mene an illam potiorem putes.
Perge, aude, nate, illacryma patris pestibus:
30 Miserere. Gentes nostras flebunt miserias.
Heu! virginalem me ore ploratum edere,

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Quem vidit nemo ulli ingemiscentem malo?
Sic feminata virtus afflicta occidit.

IX. Accede, nate, assiste: miserandum adspice
Evisceratum corpus lacerati patris.
Videte cuncti: tuque, cœlestûm sator, 5
Jace, obsecro, in me vim coruscam fulminis.
Nunc, nunc dolorum anxiferi torquent vertices:
Nunc serpit ardor. O ante victrices manus!
O pectora! o terga! o lacertorum tori!
Vestrone pressu quondam Nemeæus leo 10
Frendens efflavit graviter extremum halitum?
Hæc dextra Lernam tetram, mactatâ excetrâ,
Placavit: hæc bicorporem afflixit manum:
Erymanthiam hæc vastificam abjecit belluam:
Hæc a Tartareâ tenebricâ abstractum plagâ 15
Tricipitem eduxit Hydrâ generatum canem;
Hæc interemit tortu multiplicabili
Draconem, auriferam obtutu observantem arborem.
Multa alia victrix nostra lustravit manus;
Nec quisquam e nostris spolia cepit laudibus." 20

Possumusne nos contemnere dolorem, cum ipsum Herculem tam intoleranter dolere videamus?

X. Veniat Æschylus, non poëta solum, sed etiam Pythagoreus: sic enim accepimus. Quo 25 modo fert apud eum Prometheus dolorem, quem excipit ob furtum Lemnium?

["Unde ignem cluet mortalibus,
Clam divis,] doctu' Prometheus

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Clepsisse dolo, pœnasque Jovi
Fato expendisse supremo."

Has igitur pœnas pendens, affixus ad Caucasum, hæc dicit,

5 "Titanum soboles, socia nostri sanguinis,
Generata cœlo, adspicite religatum asperis
Vinctumque saxis, navem ut horrisono freto,
Noctem paventes, timidi annectunt navitæ.
Saturnius me sic infixit Jupiter,
10 Jovisque numen Mulcibri adscivit manus.
Hos ille cuneos fabricâ crudeli inserens,
Perrupit artus: quâ miser sollertiâ
Transverberatus, castrum hoc Furiarum incolo.
Jam tertio me quoque funesto die,
15 Tristi advolatu, aduncis lacerans unguibus,
Jovis satelles pastu dilaniat fero.
Tum jecore opimo farta et satiata affatim,
Clangorem fundit vastum, et sublime avolans,
Pinnatâ caudâ nostrum adulat sanguinem.
20 Cum vero adesum inflatu renovatum est jecur,
Tum rursus tetros avida se ad pastus refert.
Sic hanc custodem mœsti cruciatûs alo:
Quæ me perenni vivum fœdat miseriâ.
Namque, ut videtis, vinclis constrictus Jovis,
25 Arcere nequeo diram volucrem a pectore.
Sic, me ipse viduus, pestes excipio anxias,
Amore mortis terminum anquirens mali.
Sed longe a leto numine aspellor Jovis.
Atque hæc vetusta, seclis glomerata horridis,
30 Luctifica clades nostro infixa est corpori:
E quo liquatæ solis ardore excidunt
Guttæ, quæ saxa assidue instillant Caucasi."

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XI. Vix igitur posse videmur ita affectum non miserum dicere; et, si hunc miserum, certe dolorem, malum. *Auditor.* Tu quidem adhuc meam causam agis: sed hoc mox videro. Interea unde isti versus? non enim agnosco. *Marcus.* Dicam, hercule: etenim recte requiris. Videsne abundare me otio? *Auditor.* Quid tum? *Marcus.* Fuisti sæpe, credo, cum Athenis esses, in scholis philosophorum. *Auditor.* Verò, ac libenter quidem. *Marcus.* Animadvertebas igitur, etsi tum nemo erat admodum copiosus, verumtamen versus ab his admisceri orationi. *Auditor.* Ac multos quidem a Dionysio Stoïco. *Marcus.* Probe dicis: sed is quasi dictata, nullo delectu, nullâ elegantiâ. Philo noster [et proprium numerum], et lecta poëmata, et loco adjungebat. Itaque, postquam adamavi hanc quasi senilem declamationem, studiose equidem utor nostris poëtis: sed, sicubi illi defecerunt, verti [ipse] multa de Græcis, ne quo ornamento, in hoc genere disputationis, careret Latina oratio.

Sed videsne, poëtæ quid mali afferant? Lamentantes inducunt fortissimos viros: molliunt animos nostros: ita sunt deinde dulces, ut non legantur modo, sed etiam ediscantur. Sic, ad malam domesticam disciplinam, vitamque umbratilem et delicatam, cum accesserunt etiam poëtæ, nervos omnis virtutis elidunt. Recte

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igitur a Platone [educuntur] ex eâ civitate, quam finxit ille, cum mores optimos, et optimum reipublicæ statum, exquireret. At vero nos, docti scilicet a Græciâ, hæc et a pueritiâ legimus et
5 discimus: hanc eruditionem liberalem et doctrinam putamus.

XII. Sed quid poëtis irascimur? Virtutis magistri, philosophi inventi sunt, qui summum malum dolorem dicerent. At tu adolescens,
10 cum id tibi paulo ante dixisses videri, rogatus a me, etiamne majus quam dedecus, verbo de sententiâ destitisti. Roga hoc idem Epicurum: majus dicet esse malum mediocrem dolorem, quam maximum dedecus: in ipso enim dedecore
15 mali nihil esse, nisi sequantur dolores. Quis igitur Epicurum sequitur dolor, cum hoc ipsum dicit, summum malum esse dolorem, quo dedecus majus a philosopho nullum exspecto? Quare satis mihi dedisti, cum respondisti, majus tibi
20 videri malum dedecus, quam dolorem. Hoc ipsum enim si tenebis, intelliges, quam sit obsistendum dolori. Nec tam quærendum est, dolor malumne sit, quam firmandus animus ad dolorem ferendum.

25 Concludunt ratiunculas Stoïci, cur non sit malum: quasi de verbo, non de re, laboretur. Quid me decipis, Zeno? nam cum id, quod mihi

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horribile videtur, tu omnino malum esse negas, capior; et scire cupio, quo modo id, quod ego miserrimum existimem, ne malum quidem sit. Nihil est, inquit, malum, nisi quod turpe atque vitiosum est. Ad ineptias redis. Illud enim, 5 quod me angebat, non eximis. Scio dolorem non esse nequitiam: desine id me docere: hoc doce, doleam, necne, nihil interesse. Nunquam quidquam, inquit, ad beate quidem vivendum, quod est in unâ virtute positum: sed est tamen 10 rejiciendum. Cur? Asperum est, contra naturam, difficile perpessu, triste, durum.

XIII. Hæc est copia verborum, quod omnes uno verbo malum appellamus, id tot modis posse dicere. Definis tu mihi, non tollis, dolorem, 15 cum dicis asperum, contra naturam, vix quod ferri tolerarique possit: nec mentiris; sed re succumbere non oportebat, verbis gloriantem, dum nihil bonum, nisi quod honestum; nihil malum, nisi quod turpe. Optare hoc quidem 20 est, non docere. Illud et melius et verius: omnia, quæ natura adspernetur, in malis esse; quæ adsciscat, in bonis. Hoc posito, et verborum concertatione sublatâ, tantum tamen excellet illud, quod recte amplexantur isti, quod 25 honestum, quod rectum, quod decorum appellamus, quod idem interdum virtutis nomine am-

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plectimur, ut omnia præterea, quæ bona corporis et fortunæ putantur, perexigua et minuta videantur: ne malum quidem ullum, nec, si in unum locum collata omnia sint, cum turpitudinis malo
5 comparanda.

Quare, si, ut initio concessisti, turpitudo pejus est quam dolor, nihil est plane dolor: nam, dum tibi turpe nec dignum viro videbitur, gemere, ejulare, lamentari, frangi, debilitari dolore; tum
10 honestas, tum dignitas, tum decus aderit: tuque, in ea intuens, te continebis. Cedet profecto virtuti dolor, et animi inductione languescet: aut enim nulla virtus est, aut contemnendus omnis dolor. Prudentiamne vis esse, sine quâ ne intel-
15 ligi quidem ulla virtus potest? Quid ergo ea? Patieturne te quidquam facere, nihil proficientem, et laborantem? An temperantia sinet te immoderate facere quidquam? An coli justitia poterit ab homine propter vim doloris enuntiante
20 commissa, prodente conscios, multa officia relinquente? Quid? fortitudini, comitibusque ejus, magnitudini animi, gravitati, patientiæ, rerum humanarum despicientiæ, quo modo respondebis? Afflictusne, et jacens, et lamentabili voce deplo-
25 rans, audies, "O virum fortem?" Te vero ita affectum ne virum quidem dixerit quisquam. Amittenda igitur fortitudo est, aut sepeliendus dolor.

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XIV. Ecquid scis igitur, si quid de Corinthiis tuis amiseris, posse habere te reliquam supellectilem salvam; virtutem autem si unam amiseris, (etsi amitti non potest virtus) sed si unam confessus fueris te non habere, nullam te esse habiturum? Num igitur fortem virum, num magno animo, num patientem, num gravem, num humana contemnentem, potes dicere aut Prometheum aut Philoctetam illum? a te enim malo discedere. Sed ille certe non fortis, qui jacet

..... "in [lecto] humido,
Quod ejulatu, questu, gemitu, fremitibus,
Resonando, mutum, flebiles voces refert."

Non ego dolorem dolorem esse nego: cur enim fortitudo desideraretur? Sed eum opprimi dico patientiâ, si modo est aliqua patientia. Si nulla est, quid exornamus philosophiam? aut quid ejus nomine gloriosi sumus? Pungit dolor. Vel fodiat, sane. Si nudus es, da jugulum: sin tectus Vulcaniis armis, id est, fortitudine, resiste. Hæc enim te, nisi ita facies, custos dignitatis, relinquet et deseret.

Cretum quidem leges (quas sive Jupiter, sive Minos sanxit, de Jovis quidem sententiâ, ut poetæ ferunt), itemque Lycurgi, laboribus erudiunt juventutem, venando, currendo, esuriendo, siti-

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endo, algendo, æstuando. Spartæ vero pueri ad aram sic verberibus accipiuntur, ut multus e visceribus sanguis exeat; nonnunquam etiam (ut, cum ibi essem, audiebam) ad necem: quorum
5 non modo nemo exclamavit unquam, sed ne ingemuit quidem. Quid ergo? Hoc pueri possunt, viri non poterunt? et mos valet, ratio non valebit?

XV. Interest aliquid inter laborem et dolo-
10 rem. Sunt finitima omnino; sed tamen differt aliquid. Labor est functio quædam, vel animi vel corporis, gravioris operis et muneris; dolor autem, motus asper in corpore, alienus a sensibus. Hæc duo Græci illi, quorum copiosior est
15 lingua quam nostra, uno nomine appellant [πόνον.] Itaque industrios homines, illi studiosos, vel potius amantes, doloris appellant, nos, commodius, laboriosos. Aliud est enim laborare, aliud dolere. O verborum inops interdum, qui-
20 bus abundare te semper putas, Græcia! Aliud, inquam, est dolere, aliud laborare. Cum varices secabantur C. Mario, dolebat: cum æstu magno ducebat agmen, laborabat: est inter hæc tamen quædam similitudo: consuetudo enim laborum
25 perpessionem dolorum efficit faciliorem. Itaque illi, qui Græciæ formam rerum publicarum dede-

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runt, corpora juvenum firmari labore voluerunt: quod Spartiatæ etiam in feminas transtulerunt; quæ, ceteris in urbibus, mollissimo cultu, parietum umbris occuluntur. Illi autem voluerunt

"Nihil horum simile esse apud Lacænas virgines; 5
Quibu' magi' palæstra, Eurotas, sol, pulvis, labos,
Militia studio est, quam [fertilitas] barbara."

Ergo his laboriosis exercitationibus et dolor intercurrit nonnunquam. Impelluntur, feriuntur, abjiciuntur, cadunt: et ipse labor quasi callum 10 quoddam obducit dolori.

XVI. Militiæ vero (nostram dico, non Spartiatarum, quorum procedit mora ad tibiam, nec adhibetur ulla sine anapæstis pedibus hortatio) nostri exercitus primum unde nomen habeant, 15 vides: deinde qui labor, et quantus agminis; ferre plus dimidiati mensis cibaria; ferre, si quid ad usum velint; ferre vallum: nam scutum, gladium, galeam, in onere nostri milites non plus numerant, quam humeros, lacertos, manus. 20 Arma enim membra militis esse dicunt: quæ quidem ita geruntur apte, ut, si usus ferat, abjectis oneribus, expeditis armis, ut membris, pugnare possint. Quid exercitatio legionum? quid? ille cursus, concursus, clamor, quanti 25 laboris est! Ex hoc ille animus in prœliis paratus ad vulnera. Adduc pari animo inexercitatum

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militem: mulier videbitur: cur? Tantum interest inter novum et veterem exercitum, quantum experti sumus. Ætas tironum plerumque melior: sed ferre laborem, contemnere vulnus, consue-
5 tudo docet. Quin etiam videmus ex acie efferri sæpe saucios; et quidem rudem illum et inexercitatum, quamvis levi ictu, ploratus turpissimos edere: at vero ille exercitatus et vetus, ob eamque rem fortior, medicum modo requirens, a quo
10 obligetur,

"O Patrocle, (inquit) ad vos adveniens, auxilium et vestras manus peto,
Priusquam oppetam malam pestem, mandatam hostili manu:
Neque sanguis ullo potis est pacto profluens consistere:
Si quâ sapientiâ magis vestrâ devitari mors potest.
15 Namque Æsclapii liberorum saucii opplent porticus:
Non potest accedi."

XVII. Certe Eurypylus hic quidem est: hominem exercitatum! [ubi tantum luctus continuatur?] Vide, quam non flebiliter respondeat;
20 rationem etiam afferat, cur æquo animo sibi ferendum sit:

..... "Qui alteri exitium parat,
Eum scire oportet sibi paratam pestem, ut participet parem."

Abducet Patrocles, (credo) ut collocet in cubili,
25 ut vulnus obliget, si quidem homo esset. [Sed]

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nihil [vidi] minus; quærit enim, quid actum sit.

"Eloquere, res Argivûm prœlio ut se sustinet."

Non potest effari tantum dictis, quantum factis suppetit laboris.

"Quiesce igitur, et vulnus alliga." 5

Etiam si Eurypylus posset, non posset Æsopus.

..... "ubi fortuna Hectoris
Nostram acrem aciem inclinatam" .....

et cetera explicat in dolore. Sic est enim intemperans militaris in forti viro gloria. Ergo hæc 10 veteranus miles facere poterit; doctus vir sapiensque non poterit? Ille vero melius, ac non paulo quidem.

Sed de consuetudine adhuc exercitationis loquor; nondum de ratione et sapientiâ. Aniculæ 15 sæpe inediam biduum aut triduum ferunt: subduc cibum unum diem athletæ: Jovem Olympium, eum ipsum, cui se exercebit, implorabit: ferre non posse clamabit. Consuetudinis magna vis est. Pernoctant venatores in nive: in mon- 20 tibus uri se patiuntur. Inde pugiles, cæstibus contusi, ne ingemiscunt quidem. Sed quid hos, quibus Olympiorum victoria consulatus ille antiquus videtur? Gladiatores, aut perditi homines aut barbari, quas plagas perferunt? Quo modo 25 illi, qui bene instituti sunt, accipere plagam ma-

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lunt, quam turpiter vitare? quam sæpe apparet, nihil eos malle, quam vel domino satisfacere, vel populo? Mittunt etiam, vulneribus confecti, ad dominos, qui quærant, quid velint: si satisfac-
5 tum iis non sit, se velle decumbere. Quis mediocris gladiator ingemuit? quis vultum mutavit unquam? quis non modo stetit, verum etiam decubuit, turpiter? Quis, cum decubuisset, ferrum recipere jussus, collum contraxit? Tantum
10 exercitatio, meditatio, consuetudo valet. Ergo hoc poterit

"Samnis, spurcus homo, vitâ illâ dignu' locoque;"

vir natus ad gloriam, ullam partem animi tam mollem habebit, quam non meditatione et ratione
15 corroboret? Crudele gladiatorum spectaculum, et inhumanum, nonnullis videri solet: et haud scio an ita sit, ut nunc fit. Cum vero sontes ferro depugnabant, auribus fortasse multæ, oculis quidem nulla poterat esse fortior contra dolorem
20 et mortem disciplina.

XVIII. De exercitatione, et consuetudine, et commentatione dixi. Agesis, nunc de ratione videamus; nisi quid vis ad hæc. *Auditor*. Egone ut te interpellem? ne hoc quidem vellem: ita
25 me ad credendum tua ducit oratio. *Marcus*. Sitne igitur malum dolere, necne, Stoici vide-

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rint, qui contortulis quibusdam ac minutis conclusiunculis, nec ad sensus permanantibus, effici volunt, non esse malum dolorem. Ego illud, quidquid sit, tantum esse, quantum videatur, non puto: falsâque ejus visione et specie moveri 5 homines dico vehementius, doloremque [ejus] omnem esse tolerabilem. Unde igitur ordiar? An eadem breviter attingam, quæ modo dixi, quo facilius oratio progredi possit longius?

Inter omnes igitur hoc constat, nec doctos 10 homines solum, sed etiam indoctos, virorum esse fortium, et magnanimorum, et patientium, et humana vincentium, toleranter dolorem pati. Nec vero quisquam fuit, qui eum, qui ita pateretur, non laudandum putaret. Quod ergo et postula- 15 tur a fortibus, et laudatur cum fit, id aut extimescere veniens, aut non ferre præsens, nonne turpe est? Atqui vide, ne, cum omnes rectæ animi affectiones *virtutes* appellentur, non sit hoc proprium nomen omnium: sed ab eâ, quæ 20 una ceteris excellebat, omnes nominatæ sint. Appellata est enim ex *viro virtus:* viri autem propria maxime est fortitudo: cujus munera duo sunt maxima, mortis dolorisque contemtio. Utendum est igitur his, si virtutis compotes, vel potius 25 si viri, volumus esse, quoniam a viris virtus nomen est mutuata.

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XIX. Quæres fortasse, quo modo: et recte: talem enim medicinam philosophia profitetur. Venit Epicurus, homo minime malus, vel potius vir optimus: tantum monet, quantum intelligit: "Neglige," inquit, "dolorem." Quis hoc dicit? Idem, qui dolorem summum malum. Vix satis constanter. Audiamus. "Si summus dolor est," inquit, "necesse est brevem esse." Iterandum eadem ista mihi: non enim satis inelligo, quid summum dicas esse, quid breve. "Summum, quo nihil sit superius: breve, quo nihil brevius." Contemno magnitudinem doloris, a quâ me brevitas temporis vindicabit ante pæne, quam venerit: sed, si est tantus dolor, quantus Philoctetæ? Bene sane: magnus mihi quidem videtur, sed tamen non summus: nihil enim dolet, nisi pes. Possunt oculi: potest caput, latera, pulmones: possunt omnia. Longe igitur abest a summo dolore. "Ergo," inquit, "dolor diuturnus habet lætitiæ plus, quam molestiæ."

Nunc ego non possum, tantum hominem nihil sapere dicere: sed nos ab eo derideri puto. Ego summum dolorem (summum autem dico, etiam si decem atomis est major alius) non continuo dico esse brevem: multosque possum bonos viros nominare, qui complures annos doloribus podagræ crucientur maximis. Sed homo catus nunquam terminat nec magnitudinis nec diutur-

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nitatis modum, ut sciam, quid summum dicat in dolore, quid breve in tempore. Omittamus hunc igitur, nihil prorsus dicentem: cogamusque confiteri, non esse ab eo doloris remedia quærenda, qui dolorem malorum omnium maximum dixerit; 5 quamvis idem forticulum se, in torminibus, et in strangurià suâ, præbeat. Aliunde igitur est quærenda medicina, et maxime quidem (si, quid maxime consentaneum sit, quærimus) ab iis, quibus, quod honestum sit, summum bonum; quod 10 turpe, summum videtur malum. His tu præsentibus gemere, et te jactare, non audebis profecto: loquetur enim eorum voce virtus ipsa tecum.

XX. Tune, cum pueros Lacedæmone, adolescentes Olympiæ, barbaros in arenâ, videris 15 excipientes gravissimas plagas, et ferentes silentio, si te forte dolor aliquis pervellerit, exclamabis, ut mulier? non constanter et sedate feres? Fieri non potest: natura non patitur. Audio. Pueri ferunt, gloriâ ducti; ferunt pudore alii, 20 multi metu; et tamen veremur, ut hoc, quod à tam multis, et quod tot locis perferatur, natura patiatur? Illa vero non modo patitur, verum etiam postulat. Nihil enim habet præstantius, nihil quod magis expetat, quam honestum, quam 25 laudem, quam dignitatem, quam decus. Hisce ego pluribus nominibus unam rem declarari

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volo; sed utor, ut quam maxime significem, pluribus. Volo autem dicere, illud homini longe optimum esse, quod ipsum sit optandum per se, a virtute profectum, vel in ipsâ virtute situm, 5 suâ sponte laudabile: quod quidem citius dixerim solum, quam non summum bonum. Atque, ut hæc de honesto, sic de turpi contraria: nihil tam tetrum, nihil tam adspernandum, nihil homine indignius.

10 Quod si tibi persuasum est, (principio enim dixisti, plus in dedecore mali tibi videri, quam in dolore) reliquum est, ut tute tibi imperes: quamquam hoc nescio quo modo dicatur, quasi duo simus, ut alter imperet, alter pareat: non 15 inscite tamen dicitur.

XXI. Est enim animus in partes tributus duas, quarum altera rationis est particeps, altera expers. Cum igitur præcipitur, ut nobismetipsi imperemus, hoc præcipitur, ut ratio coërceat 20 temeritatem. Est in animis omnium fere naturâ molle quiddam, demissum, humile, enervatum quodammodo, et languidum, [senile.] Si nihil aliud, nihil esset homine deformius. Sed præsto est domina omnium et regina, ratio, quæ, con- 25 nixa per se, et progressa longius, fit perfecta virtus. Hæc ut imperet illi parti animi quæ obedire debet, id videndum est viro. Quonam

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modo? inquies. Velut dominus servo, velut imperator militi, velut parens filio. Si turpissime se illa pars animi geret, quam dixi esse mollem, si se lamentis muliebriter, lacrymisque dedet, vinciatur et constringatur amicorum propinquorumque custodiis. Sæpe enim vidimus fractos pudore, qui ratione nullâ vincerentur. Ergo hos quidem, ut famulos, vinclis prope ac custodiâ coërceamus. Qui autem erunt firmiores, nec tamen robustissimi, hos admonitu oportebit, ut bonos milites, revocatos, dignitatem tueri. Non nimis in Niptris ille sapientissimus Græciæ saucius lamentatur, vel modice potius:

"Pedetentim" (inquit) "ite, et sedato nisu, ne succussu arripiat major dolor."

Pacuvius hæc melius, quam Sophocles. Apud illum enim perquam flebiliter Ulysses lamentatur in vulnere: tamen huic leviter gementi, illi ipsi qui ferunt saucium, personæ gravitatem intuentes, non dubitârunt dicere:

"Tu quoque, Ulysses, quamquam graviter cerasmus ictum,
Nimis pæne animo es molli; qui, consuetus in armis ævum agere".....

Intelligit poëta prudens, ferendi doloris consuetudinem esse non contemnendam magistram. Atque ille non immoderate magno in dolore:

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"Retinete, tenete, opprimite,
Ulcus nudate. Heu miserum me! excrucior."

Incipit labi: deinde illico desinit,

"Operite, abscedite, jamjam mittite.
5 Nam attrectatu et quassu sævum amplificatis dolorem.'

Videsne, ut obmutuerit, non sedatus corporis, sed castigatus animi, dolor? Itaque in extremis Niptris alios quoque objurgat, idque moriens:

"Conqueri fortunam adversam, non lamentari, decet.
10 Id viri est officium: fletus muliebri ingenio additus."

Hujus animi pars illa mollior rationi sic paruit, ut severo imperatori miles pudens.

XXII. In quo vero erit perfecta sapientia (quem adhuc nos quidem vidimus neminem: sed
15 philosophorum sententiis, qualis futurus sit, si modo aliquando fuerit, exponitur) is igitur, si ea ratio, quæ erit in eo perfecta atque absoluta, sic illi parti imperabit inferiori, ut justus parens probis filiis; nutu, quod volet, conficiet, nullo
20 labore, nullâ molestiâ. Eriget ipse se, suscitabit, instruet, armabit; ut, tamquam hosti, sic obsistat dolori. Quæ sunt ista arma? Contentio, confirmatio, sermoque intimus, cum ipse secum, "Cave turpe quidquam, languidum, non
25 virile."

Obversentur species honestæ animo: Zeno

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proponatur Eleates, qui perpessus est omnia potius, quam conscios delendæ tyrannidis indicaret. De Anaxarcho Democritio cogitetur, qui, cum Cypri in manus Nicocreontis regis incidisset, nullum genus supplicii deprecatus est, neque 5 recusavit. Calanus Indus, indoctus ac barbarus, in radicibus Caucasi natus, suâ voluntate vivus combustus est. Nos, si pes condoluit, si dens, si tactum dolore corpus, ferre non possumus. Opinio est enim quædam effeminata ac levis, nec 10 in dolore magis quam in voluptate; quâ cum liquescimus, fluimusque mollitiâ, apis aculeum sine clamore ferre non possumus.

At vero C. Marius, rusticanus vir, sed plane vir, cum secaretur, ut supra dixi, principio vetuit 15 se alligari: nec quisquam ante Marium solutus dicitur esse sectus. Cur ergo postea alii? Valuit auctoritas. Videsne igitur, opinionis esse, non naturæ, malum? Et tamen fuisse acrem morsum doloris, idem Marius ostendit: crus enim alterum 20 non præbuit. Ita et tulit dolorem, ut vir, et, ut homo, majorem ferre sine causâ necessariâ noluit. Totum igitur in eo est, ut tibi imperes. Ostendi autem, quod esset imperandi genus; atque hæc cogitatio, quid patientiâ, quid fortitu- 25 dine, quid magnitudine animi dignissimum sit, non solum animum comprimit, sed ipsum etiam dolorem, nescio quo pacto, mitiorem facit.

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XXIII. Ut enim fit in prœlio, ut ignavus miles ac timidus, simul ac viderit hostem, abjecto scuto fugiat, quantum possit, ob eamque causam pereat nonnunquam, etiam integro corpore, cum
5 ei, qui steterit, nihil tale evenerit; sic, qui doloris speciem ferre non possunt, abjiciunt se, atque ita afflicti et exanimati jacent: qui autem restiterunt, discedunt sæpissime superiores. Sunt enim quædam animi similitudines cum corpore.
10 Ut onera contentis corporibus facilius feruntur, remissis opprimunt; simillime animus intentione suâ depellit pressum omnem ponderum; remissione autem sic urgetur, ut se nequeat extollere. Et, si verum quærimus, in omnibus officiis per-
15 sequendis animi est adhibenda contentio. Ea est sola officii tamquam custodia. Sed hoc quidem in dolore maxime est providendum, ne quid abjecte, ne quid timide, ne quid ignave, ne quid serviliter, muliebriterve faciamus. In primisque
20 refutetur ac rejiciatur Philoctetæus ille clamor. Ingemiscere nonnunquam viro concessum est, idque raro: ejulatus ne mulieri quidem: et hic nimirum est lessus, quem duodecim tabulæ in funeribus adhiberi vetuerunt. Nec vero unquam
25 ne ingemiscit quidem vir fortis ac sapiens, nisi forte ut se intendat ad firmitatem, ut in stadio cursores exclamant, quam maxime possunt. Faciunt idem, cum exercentur, athletæ: pugiles

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vero, etiam cum feriunt adversarium, in jactandis cæstibus ingemiscunt; non, quod doleant, animove succumbant, sed quia profundendâ voce omne corpus intenditur, venitque plaga vehementior. 5

XXIV. Quid? qui volunt exclamare majus, num satis habent latera, fauces, linguam intendere, e quibus ejici vocem, et fundi videmus? Toto corpore, atque omnibus ungulis, ut dicitur, contentioni vocis asserviunt. Genu, mehercule, 10 M. Antonium vidi, cum contente pro se ipse lege Variâ diceret, terram tangere. Ut enim balistæ lapidum, et reliqua tormenta telorum, eo graviores emissiones habent, quo sunt contenta atque adducta vehementius; sic vox, sic cursus, sic 15 plaga, hoc gravior, quo est missa contentius. Cujus contentionis cum tanta vis sit, si gemitus in dolore ad confirmandum animum valebit, utemur. Sin erit ille gemitus lamentabilis, si imbecillus, si abjectus, si flebilis; ei qui se dederit, 20 vix eum virum dixerim. Qui quidem gemitus si levationis aliquid afferret, tamen videremus, quid esset fortis et animosi viri. Cum vero nihil imminuat doloris cur frustra turpes esse volumus? quid est enim fletu muliebri viro turpius? 25

Atque hoc præceptum, quod de dolore datur, patet latius. Omnibus enim rebus, non solum

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dolori, simili contentione animi resistendum est. Ira exardescit? libido concitatur? In eamdem arcem confugiendum est: eadem sunt arma sumenda. Sed, quoniam de dolore loquimur, illa
5 omittamus. Ad ferendum igitur dolorem placide et sedate, plurimum proficit, toto pectore (ut dicitur) cogitare, quam id honestum sit. Sumus enim naturâ, ut ante dixi, (dicendum est enim sæpius) studiosissimi, appetentissimique honesta-
10 tis; cujus si quasi lumen aliquod adspexerimus, nihil est, quod, ut eo potiamur, non parati simus et ferre et perpeti. Ex hoc cursu atque impetu animorum ad veram laudem atque honestatem, illa pericula adeuntur in prœliis. Non sentiunt
15 viri fortes in acie vulnera; vel, si sentiunt, se mori malunt, quam tantillum modo de dignitatis gradu demoveri. Fulgentes gladios hostium videbant Decii, cum in aciem eorum irruebant. His levabat omnem vulnerum metum nobilitas
20 mortis, et gloria. Num tu ingemuisse Epaminondam putas, cum, unâ cum sanguine, vitam effluere sentiret? imperantem enim patriam Lacedæmoniis relinquebat, quam acceperat servientem: hæc sunt solatia, hæc fomenta summorum
25 dolorum.

XXV. Dices, quid in pace? quid domi? quid in lectulo? Ad philosophos me revocas, qui in

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aciem non sæpe prodeunt. E quibus homo sane levis Heracleotes Dionysius, cum a Zenone fortis esse didicisset, a dolore deductus est. Nam, cum ex renibus laboraret, ipso in ejulatu clamitabat, falsa esse illa, quæ antea de dolore ipse 5 sensisset. Quem cum Cleanthes condiscipulus rogaret, quænam ratio eum de sententiâ deduxisset, respondit, Quia, cum tantum operæ philosophiæ dedissem, dolorem tamen ferre non possem, satis esset argumenti, malum esse dolorem: plu- 10 rimos autem annos in philosophiâ consumsi, nec ferre possum: malum est igitur dolor. Tum Cleanthem, cum pede terram percussisset, versum ex Epigonis ferunt dixisse:

"Audisne hæc, Amphiarae, sub terram abdite?" 15

Zenonem significabat, a quo illum degenerare dolebat.

At non noster Posidonius; quem et ipse sæpe vidi; et id dicam, quod solebat narrare Pompeius: se, cum Rhodum venisset decedens ex 20 Syriâ, audire voluisse Posidonium: sed, cum audivisset, eum graviter esse ægrum, quod vehementer ejus artus laborarent, voluisse tamen nobilissimum philosophum visere: quem ut vidisset, et salutavisset, honorificisque verbis prosecutus 25 esset, molesteque se dixisset ferre, quod eum non posset audire; at ille, Tu vero, inquit, potes:

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nec committam, ut dolor corporis efficiat, ut frustra tantus vir ad me venerit. Itaque narrabat, eum graviter et copiose de hoc ipso, Nihil esse bonum, nisi quod honestum esset, cubantem disputavisse: cumque quasi faces ei doloris admoverentur, sæpe dixisse, "Nihil agis, dolor: quamvis sis molestus, nunquam te esse confitebor malum."

Omninoque omnes clari et nobilitati labores contemnendo fiunt etiam tolerabiles.

XXVI. Videmusne, ut apud magistros eorum ludorum, qui Gymnici nominantur, magnus honos sit, nullum ab iis, qui in id certamen descendant, devitari dolorem?

Apud quos autem venandi et equitandi laus viget, qui hanc petessunt, nullum fugiunt dolorem. Quid de nostris ambitionibus, quid de cupiditate honorum, loquar? Quæ flamma est, per quam non cucurrerint ii, qui hæc olim punctis singulis colligebant? Itaque semper Africanus Socraticum Xenophontem in manibus habebat; cujus in primis laudabat illud, quod diceret, eosdem labores non esse æque graves imperatori et militi, quod ipse honos laborem leviorem faceret imperatorium.

Sed tamen hoc evenit, ut in vulgus insipientium opinio valeat honestatis, cum ipsam videre

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non possint. Itaque famâ et multitudinis judicio moventur, cum id honestum putent, quod a plerisque laudetur. Te autem, si in oculis sis multitudinis, tamen ejus judicio stare nolim, nec, quod illa putet, idem putare pulcherrimum. Tuo tibi 5 judicio est utendum. Tibi si recta probanti placebis, tum non modo tu te víceris (quod paulo ante præcipiebam), sed omnes, et omnia.

Hoc igitur tibi propone: amplitudinem et quasi quamdam exaggerationem quam altissimam 10 animi, quæ maxime eminet contemnendis et despiciendis doloribus, unam esse omnium rem pulcherrimam, eoque pulchriorem, si vacet populo, neque plausum captans, se tantum ipsa delectet. 15

Quinetiam mihi quidem laudabiliora videntur omnia, quæ sine venditatione, et sine populo teste, fiunt: non quo fugiendus sit (omnia enim benefacta in luce se collocari volunt): sed tamen nullum theatrum virtuti conscientiâ majus est. 20

XXVII. Atque in primis meditemur illud, ut hæc patientia dolorum, quam sæpe jam animi intentione dixi esse firmandam, in omni genere se æquabilem præbeat. Sæpe enim multi, qui, aut propter victoriæ cupiditatem, aut propter 25 gloriæ amorem, aut etiam ut jus suum et libertatem tenerent, vulnera exceperunt fortiter, et tu-

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lerunt; iidem, omissâ contentione, dolorem morbi ferre non possunt. Neque enim illum, quem facile tulerant, ratione aut sapientiâ tulerant, sed studio potius, et gloriâ. Itaque barbari quidam
5 et immanes ferro decertare acerrime possunt, ægrotare viriliter non queunt. Græci autem homines, non satis animosi, prudentes, ut est captus hominum, satis, hostem adspicere non possunt; iidem morbos toleranter atque humane
10 ferunt. At Cimbri et Celtiberi in prœliis exsultant; lamentantur in morbo: nihil enim potest esse æquabile, quod non a certâ ratione proficiscatur.

Sed, cum videas, eos, qui aut studio aut opi-
15 nione ducantur, in eo persequendo atque adipiscendo, dolore non frangi; debeas existimare aut non esse malum dolorem, aut, etiamsi, quidquid asperum alienumque naturâ sit, id appellari placeat malum, tantulum tamen esse, ut a virtute ita
20 obruatur, ut nusquam appareat. Quæ meditare, quæso, dies et noctes. Latius enim manabit hæc ratio; et aliquanto majorem locum, quam de uno dolore, occupabit. Nam, si omnia, fugiendæ turpitudinis adipiscendæque honestatis causâ, facie-
25 mus, non modo stimulos doloris, sed etiam fulmina fortunæ, contemnamus licebit, præsertim cum paratum sit illud ex hesternâ disputatione perfugium. Ut enim, si cui naviganti, quem

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prædones insequantur, deus quis dixerit, Ejice te de navi: præsto est, qui excipiat, vel delphinus, ut Arionem Methymnæum; vel equi Pelopis illi Neptunii, qui per undas currus suspensos rapuisse dicuntur, excipient te, et, quo velis, perferent; omnem omittat timorem; sic, urgentibus asperis et odiosis doloribus, si tanti sint, ut ferendi non sint, quo sit confugiendum, vides.

Hæc fere hoc tempore putavi esse dicenda. Sed tu fortasse in sententiâ permanes. *Auditor.* Minime vero: meque biduo duarum rerum, quas maxime timebam, spero liberatum metu. *Marcus.* Cras ergo ad clepsydram: sic enim dicimus: et tibi hoc video non posse deberi. *Auditor.* It prorsus: et illud quidem ante meridiem, hoc eodem tempore. *Marcus.* Sic faciemus; tuisque optimis studiis obsequemur.

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M. TULLII CICERONIS

TUSCULANARUM QUÆSTIONUM,

AD

MARCUM BRUTUM,

LIBER TERTIUS.

De Ægritudine leniendâ.

I. Quidnam esse, Brute, causæ putem, cur, cum constemus ex animo et corpore, corporis curandi tuendique [causâ] quæsita sit ars, [ejusque utilitas] deorum immortalium inventioni consecrata; animi autem medicina nec tam desiderata sit, antequam inventa, nec tam culta, posteaquam cognita est, nec tam multis grata et probata, pluribus etiam suspecta et invisa? An, quod corporis gravitatem et dolorem animo judicamus, animi morbum corpore non sentimus? Ita fit, ut animus de se ipse tum judicet, cum id ipsum, quo judicatur, ægrotet.

Quod si tales nos natura genuisset, ut eam ipsam intueri et perspicere, eâdemque optimâ

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duce cursum vitæ conficere, possemus; haud erat sane, quod quisquam rationem ac doctrinam requireret. Nunc parvulos nobis dedit igniculos, quos celeriter, malis moribus opinionibusque depravati, sic restinguimus, ut nusquam naturæ 5 lumen appareat. Sunt enim ingeniis nostris semina innata virtutum; quæ si adolescere liceret, ipsa nos ad beatam vitam natura perduceret. Nunc autem, simul atque editi in lucem et suscepti sumus, in omni continuo pravitate et in 10 summâ opinionum perversitate versamur; ut pæne cum lacte nutricis errorem suxisse videamur. Cum vero, parentibus redditi, [demum] magistris traditi sumus, tum ita variis imbuimur erroribus, ut vanitati veritas, et opinioni confir- 15 matæ natura ipsa, cedat.

II. Accedunt etiam poëtæ; qui, cum magnam speciem doctrinæ sapientiæque præ se tulerunt, audiuntur, leguntur, ediscuntur, et inhærescunt penitus in mentibus. Cum vero eodem, 20 quasi maximus quidam magister, populus, atque omnis undique ad vitia consentiens multitudo, tum plane inficimur opinionum pravitate, a naturâque desciscimus; ut nobis optimam naturam invidisse videantur, qui nihil melius homini, ni- 25 hil magis expetendum, nihil præstantius honoribus, imperiis, populari gloriâ, judicaverunt; ad

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quam fertur optimus quisque; veramque illam honestatem expetens, quam unam natura maxime inquirit, in summâ inanitate versatur; consectaturque nullam eminentem effigiem [virtutis], sed
5 adumbratam imaginem gloriæ. Est enim gloria solida quædam res et expressa, non adumbrata. Ea est consentiens laus bonorum, incorrupta vox bene judicantium de excellente virtute. Ea virtuti resonat, tamquam imago: quæ, quia recte
10 factorum plerumque comes est, non est bonis viris repudianda.

Illa autem, quæ se ejus imitatricem esse vult, temeraria atque inconsiderata, et plerumque peccatorum vitiorumque laudatrix, fama popularis,
15 simulatione honestatis formam ejus pulchritudinemque corrumpit. Quâ cæcitate hominès, cum quædam etiam præclara cuperent, eaque nescirent nec ubi nec qualia essent, funditus alii everterunt suas civitates; alii ipsi occiderunt. Atque
20 hi quidem, optima petentes, non tam voluntate, quam cursûs errore, falluntur. Quid? qui pecuniæ cupiditate, qui voluptatum libidine feruntur; quorumque ita perturbantur animi, ut non multum absint ab insaniâ, quod insipientibus contin-
25 git omnibus; his nullane est adhibenda curatio? utrum, quod minus noceant animi ægrotationes, quam corporis? an, quod corpora curari possint, animorum medicina nulla sit?

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III. At et morbi perniciosiores pluresque sunt animi quam corporis. Hi enim ipsi odiosi sunt quod ad animum pertinent, eumque sollicitant: animusque æger, ut ait Ennius, "semper errat, neque pati, neque perpeti potest: cupere nunquam desinit." Quibus duobus morbis (ut omittam alios), ægritudine et cupiditate, qui tandem possunt in corpore esse graviores? Quî vero probari potest, ut sibi mederi animus non possit, cum ipsam medicinam corporis animus invenerit, cumque ad corporum sanationem multum ipsa corpora et naturâ valeant, nec omnes, qui curari se passi sunt, continuo etiam convalescant: animi autem, qui sanari voluerint, præceptisque sapientium paruerint, sine ullâ dubitatione sanentur? Est profecto animi medicina, philosophia, cujus auxilium non, ut in corporis morbis, petendum est foris: omnibusque opibus, viribusque, ut nosmetipsi nobis mederi possimus, elaborandum est. Quamquam de universâ philosophiâ, quantopere expetenda esset et colenda, satis (ut arbitror) dictum est in Hortensio. De maximis autem rebus nihil fere intermisimus postea nec disputare nec scribere. His autem libris exposita sunt ea, quæ a nobis cum familiaribus nostris in Tusculano erant disputata. Sed, quoniam, duobus superioribus, de morte et de dolore dictum est, tertius dies disputationis hoc tertium volumen

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efficiet. Ut enim in Academiam nostram descendimus, inclinato jam in postmeridianum tempus die, poposci eorum aliquem, qui aderant, causam disserendi. Tum res acta sic est.

5 IV. *Auditor*. Videtur mihi cadere in sapientem ægritudo. *Marcus*. Num reliquæ quoque perturbationes animi, formidines, libidines, iracundiæ? hæc enim fere sunt ejusmodi, quæ Græci *Πάθη* appellant; ego poteram *Morbos;* et id ver-
10 bum esset e verbo: sed in consuetudinem nostram non caderet: nam misereri, invidere, gestire, lætari, hæc omnia *Morbos* Græci appellant, motus animi rationi non obtemperantes: nos autem hos eosdem motus concitati animi, recte, ut opi-
15 nor, *Perturbationes* dixerimus: morbos autem non satis usitate: nisi quid aliud tibi videtur. *Auditor*. Mihi vero isto modo. *Marcus*. Hæccine igitur cadere in sapientem putas? *Auditor*. Prorsus existimo. *Marcus*. Næ ista gloriosa sa-
20 pientia non magno æstimanda est, siquidem non multum differt ab insaniâ? *Auditor*. Quid? tibi omnisne animi commotio videtur insania? *Marcus*. Non mihi quidem soli: sed (id, quod admirari sæpe soleo) majoribus quoque nostris hoc ita
25 visum intelligo multis seculis ante Socratem, a quo hæc omnis, quæ est de vitâ et de moribus, philosophia manavit. *Auditor*. Quonam tandem

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modo? *Marcus.* Quia nomen insaniæ significat mentis ægrotationem et morbum, [id est, insanitatem et ægritudinem animi, quam appellârunt insaniam]. Omnes autem perturbationes animi, morbos philosophi appellant; negantque, stultum 5 quemquam his morbis vacare: qui autem in morbo sunt, sani non sunt: [et] omnium insipientium animi in morbo sunt: omnes insipientes igitur insaniunt. Sanitatem enim animorum positam in tranquillitate quâdam constantiâque 10 censebant: his rebus mentem vacuam appellârunt insanam, propterea quod, in perturbato animo, sicut in corpore, sanitas esse non posset.

V. Nec minus illud acute, quod animi affecti- 15 onem, lumine mentis carentem, nominaverunt amentiam, eamdemque dementiam: ex quo intelligendum est, eos, qui hæc rebus nomina posuerunt, sensisse hoc idem, quod a Socrate acceptum diligenter Stoïci retinuerunt, omnes insipientes 20 esse non sanos. Qui enim animus est in aliquo morbo, (morbos autem hos perturbatos motus, ut modo dixi, philosophi appellant) non magis est sanus, quam id corpus quod in morbo est. Ita fit, ut sapientia sanitas sit animi; insipientia au- 25 tem, quasi insanitas quædam [quæ est insania], eademque dementia. Multoque melius hæc no-

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tata sunt verbis Latinis, quam Græcis; quod aliis quoque multis locis reperietur. Sed id alias: nunc, quod instat.

Totum igitur id, quod quærimus, quid et quale
5 sit, verbi vis ipsa declarat. Eos enim sanos quoniam intelligi necesse est, quorum mens motu, quasi morbo, perturbata nullo sit; qui contra affecti sunt, hos insanos appellari necesse est. Itaque nihil melius, quam quod est in consuetu-
10 dine sermonis Latini, cum "exîsse ex potestate" dicimus eos, qui effrenati feruntur aut libidine aut iracundiâ: quamquam ipsa iracundia libidinis est pars: sic enim definitur iracundia, ulciscendi libido. Qui igitur exîsse ex potestate dicuntur,
15 idcirco dicuntur, quia non sunt in potestate mentis, cui regnum totius animi a naturâ tributum est. Græci autem *Μανίαν* unde appellent, non facile dixerim. Eam tamen ipsam distinguimus nos melius, quam illi. Hanc enim insaniam,
20 quæ, juncta stultitiæ, patet latius, a furore disjungimus. Græci volunt illi quidem; sed parum valent verbo: quem nos furorem, *Μελαγχολίαν* illi vocant: quasi vero atrâ bili solum mens, ac non sæpe vel iracundiâ graviore, vel timore,
25 vel dolore, moveatur. Quo genere Athamantem, Alcmæonem, Ajacem, Orestem, furere dicimus. Qui ita sit affectus, eum dominum esse rerum suarum vetant duodecim tabulæ: itaque non est

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scriptum, "si insanus," sed "si furiosus esse incipit." [Insaniam] enim censuerunt (id est, inconstantiam sanitate vacantem) posse tamen tueri mediocritatem officiorum, et vitæ communem cultum atque usitatum. Furorem autem 5 esse rati sunt mentis ad omnia cæcitatem: quod cum majus esse videatur quam insania, tamen ejusmodi est, ut furor in sapientem cadere possit, non possit insania. Sed hæc alia quæstio est. Nos ad propositum revertamur. 10

VI. Cadere, opinor, in sapientem ægritudinem tibi dixisti videri. *Auditor*. Et vero ita existimo. *Marcus*. Humanum id quidem, quod ita existimas: non enim silice nati sumus. Sed est naturâ fere in animis tenerum quiddam atque 15 molle, quod ægritudine, quasi tempestate, quatiatur. Nec absurde Crantor ille, qui in nostrâ Academiâ vel in primis fuit nobilis, "Minime," inquit, "assentior iis, qui istam nescio quam indolentiam magnopere laudant, quæ nec potest 20 ulla esse, nec debet. Ne ægrotus sim, inquit: sed, si fuerim, sensus [adsit,] sive secetur quid, sive avellatur a corpore: nam istuc nihil dolere non sine magnâ mercede contingit, immanitatis in animo, stuporis in corpore." Sed videamus, 25 ne hæc oratio sit hominum assentantium nostræ imbecillitati, et indulgentium mollitudini: nos

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autem audeamus non solum ramos amputare miseriarum, sed omnes radicum fibras evellere. Tamen aliquid relinquetur fortasse: ita sunt altæ stirpes stultitiæ. Sed relinquetur id solum, quod
5 erit necessarium. Illud quidem sic habeto, nisi sanatus animus sit, (quod sine philosophiâ fieri non potest) finem miseriarum nullum fore. Quamobrem, quoniam cœpimus, tradamus nos ei curandos. Sanabimur, si volemus. Et progre-
10 diar quidem longius: non enim de ægritudine solum, quamquam id quidem primum, sed de omni animi, ut ego posui, perturbatione, morbo, ut Græci volunt, explicabo. Et primo, si placet, Stoïcorum more agamus, qui breviter adstringere
15 solent argumenta; deinde nostro instituto vagabimur.

VII. Qui fortis est, idem est fidens: (quoniam confidens, malâ consuetudine loquendi, in vitio ponitur, ductum verbum a confidendo, quod
20 laudis est.) Qui autem est fidens, is profecto non extimescit: discrepat enim a timendo confidere. Atque in quem cadit ægritudo, in eumdem timor: quarum enim rerum præsentiâ sumus in ægritudine, easdem impendentes et venientes
25 timemus. Ita fit, ut fortitudini ægritudo repugnet. Verisimile est igitur, in quem cadat ægritudo, cadere in eumdem timorem, et infractionem

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quamdam animi, et demissionem. Quæ in quem cadunt, in eumdem cadit, ut serviat, ut victum se quandoque esse fateatur: quæ qui recipit, recipiat idem necesse est timiditatem et ignaviam. Non cadunt autem hæc in virum fortem: igitur 5 ne ægritudo quidem. At nemo sapiens, nisi fortis. Non cadit ergo in sapientem ægritudo.

Præterea necesse est, qui fortis sit, eumdem esse magni animi: qui magni animi sit, invictum; qui invictus sit, eum res humanas despi- 10 cere, atque infra se positas arbitrari. Despicere autem nemo potest eas res, propter quas ægritudine affici potest. Ex quo efficitur, fortem virum ægritudine nunquam affici. Omnes autem sapientes, fortes: non cadit igitur in sapientem 15 ægritudo. Et, quemadmodum oculus conturbatus non est probe affectus ad suum munus fungendum; et reliquæ partes, totumve corpus statu cum est motum, deest officio suo et muneri; sic conturbatus animus non est aptus ad exsequen- 20 dum munus suum. Munus autem animi est ratione bene uti: et sapientis animus ita semper affectus est, ut ratione optime utatur: nunquam igitur est perturbatus. At ægritudo perturbatio est animi: semper igitur eâ sapiens vacabit. 25

VIII. Veri etiam simile illud est, qui sit temperans, quem Græci σώφρονα appellant, eamque

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virtutem σωφροσύνην vocant, quam soleo equidem tum temperantiam, tum moderationem appellare, nonnunquam etiam modestiam: sed haud scio, an recte ea virtus frugalitas appellari possit, quod
5 angustius apud Græcos valet, qui frugi homines χρησίμους appellant, id est, tantummodo utiles: at illud est latius. Omnem enim abstinentiam, omnem innocentiam, (quæ apud Græcos usitatum nomen nullum habet, sed habere potest
10 Ἀβλάβειαν: nam est innocentia affectio talis animi, quæ noceat nemini) reliquas etiam virtutes, frugalitas continet. Quæ nisi tanta esset, et si iis angustiis, quibus plerique putant, teneretur, nunquam esset L. Pisonis cognomen tantopere
15 laudatum. Sed, quia nec qui, propter metum, præsidium reliquit, quod est ignaviæ; nec qui, propter avaritiam, clam depositum non reddidit, quod est injustitiæ; nec qui, propter temeritatem, male rem gessit, quod est stultitiæ, frugi
20 appellari solet; eo tres virtutes, fortitudinem, justitiam, prudentiam, frugalitas est complexa: etsi hoc quidem commune est virtutum. Omnes enim inter se nexæ et jugatæ sunt. Reliquum igitur est, quarta virtus ut sit ipsa frugalitas.
25 Ejus enim videtur esse proprium, motus animi appetentis regere et sedare, semperque adversantem libidini, moderatam in omni re servare constantiam; cui contrarium vitium nequitia dicitur.

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Frugalitas, ut opinor, a *fruge*, quâ nihil melius e terrâ: *nequitia* (etsi hoc erit fortasse durius: sed tentemus: lusisse putemur, si nil sit) ab eo, quod *nequidquam* est in tali homine; ex quo idem, *nihili* dicitur. Qui sit frugi igitur, vel, si 5 mavis, moderatus et temperans, eum necesse est esse constantem; qui autem constans, quietum; qui quietus, perturbatione omni vacuum: ergo etiam ægritudine. Et sunt illa sapientis: aberit igitur a sapiente ægritudo. 10

IX. Itaque non inscite Heracleotes Dionysius ad eâ disputat, quæ apud Homerum Achilles queritur, hoc, ut opinor, modo,

"Corque meum penitus turgescit tristibus iris,
Cum decore atque omni me orbatum laude recordor." 15

Num manus affecta recte est, cum in tumore est? aut num aliquodpiam membrum, tumidum ac turgidum, non vitiose se habet? Sic igitur inflatus et tumens animus in vitio est. Sapientis autem animus semper vacat vitio; nunquam tur- 20 gescit; nunquam tumet. At irati animus ejusmodi est: nunquam igitur sapiens irascitur. Nam si irascitur, etiam concupiscit: proprium est enim irati, cupere, a quo læsus videatur, ei quam maximum dolorem inurere. Qui autem 25 id concupierit, eum necesse est, si id consecutus

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sit, magnopere lætari. Ex quo fit, ut alieno malo gaudeat: quod quoniam non cadit in sapientem, ne ut irascatur quidem cadit. Sin autem caderet in sapientem ægritudo, caderet etiam
5 iracundia: quâ quoniam vacat, ægritudine etiam vacabit. Etenim, si sapiens in ægritudinem incidere posset, posset etiam in misericordiam; posset in invidentiam. Non dixi *invidiam*, quæ tum est, cum invidetur; ab invidendo autem *invidentia*
10 recte dici potest, ut effugiamus ambiguum nomen invidiæ; quod verbum ductum est a nimis intuendo fortunam alterius, ut est in Menalippo,

"Quisnam florem liberûm invidit meûm?"

Male Latine videtur, sed præclare, Accius: ut
15 enim videre, sic invidere, *florem* rectius, quam *flori*. Nos consuetudine prohibemur: poëta jus suum tenuit, et dixit audacius.

X. Cadit igitur in eumdem et misereri, et invidere: nam qui dolet rebus alicujus adversis,
20 idem alicujus etiam secundis [dolet;] ut Theophrastus, interitum deplorans Callisthenis sodalis sui, rebus Alexandri prosperis angitur: itaque dicit Callisthenem incidisse in hominem summâ potentiâ, summâque fortunâ, sed ignarum, quem-
25 admodum rebus secundis uti conveniret. Atqui quemadmodum misericordia ægritudo est ex

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alterius rebus adversis, sic invidentia ægritudo est ex alterius rebus secundis. In quem igitur cadit misereri, in eumdem etiam invidere. Non cadit autem invidere in sapientem: ergo ne misereri quidem. Quod si ægre ferre sapiens soleret, misereri etiam soleret. Abest ergo a sapiente ægritudo.

Hæc sic dicuntur a Stoïcis, concludunturque contortius. Sed latius aliquanto dicenda sunt, et diffusius: sententiis tamen utendum eorum potissimum, qui maxime forti, et, ut ita dicam, virili utuntur ratione atque sententiâ. Nam Peripatetici, familiares nostri, (quibus nihil est uberius, nihil eruditius, nihil gravius) mediocritates vel perturbationum vel morborum animi mihi non sane probant. Omne enim malum, etiam mediocre, magnum est. Nos autem id agimus, ut id in sapiente nullum sit omnino. Nam, ut corpus, etiam si mediocriter ægrum est, sanum non est; sic in animo ista mediocritas caret sanitate.

Itaque præclare nostri, ut alia multa, molestiam, sollicitudinem, angorem, propter similitudinem corporum ægrorum, ægritudinem nominaverunt. Hoc propemodum verbo Græci omnem animi perturbationem appellant. Vocant enim πάθος, id est, morbum, quicumque est motus in animo turbidus. Nos melius: ægris enim cor-

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poribus simillima est animi ægritudo: at non similis ægrotationis est libido, non immoderata lætitia, quæ est voluptas animi elata et gestiens. Ipse etiam metus non est morbi admodum simi-
5 lis, quamquam ægritudini est finitimus, sed proprie, ut ægrotatio in corpore, sic ægritudo in animo, nomen habet non sejunctum a dolore. Doloris igitur hujus origo nobis explicanda est, id est, causa efficiens ægritudinem in animo,
10 tamquam ægrotationem in corpore. Nam, ut medici, causâ morbi inventâ, curationem esse inventam putant; sic nos, causâ ægritudinis repertâ, medendi facultatem reperiemus.

XI. Est igitur causa omnis in opinione, nec
15 vero ægritudinis solum, sed etiam reliquarum omnium perturbationum; quæ sunt genere quatuor, partibus plures. Nam, cum omnis perturbatio sit animi motus, vel rationis expers, vel rationem adspernans, vel rationi non obediens,
20 isque motus aut boni aut mali opinione citetur; bifariam quatuor perturbationes æqualiter distributæ sunt. Nam duæ sunt ex opinione boni; quarum altera, voluptas gestiens, id est, præter modum elata lætitia, opinione præsentis magni
25 alicujus boni; altera cupiditas, quæ recte vel libido dici potest; quæ est immoderata appetitio opinati magni boni, rationi non obtemperans.

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Ergo hæc duo genera, voluptas gestiens, et libido, bonorum opinione turbantur, ut duo reliqua, metus et ægritudo, malorum. Nam et metus opinio est magni mali impendentis; et ægritudo est opinio magni mali præsentis; et quidem recens opinio talis mali, ut in eo rectum videatur esse angi: id autem est, ut is, qui doleat, oportere opinetur se dolere. His autem perturbationibus, quas in vitam hominum stultitia quasi quasdam Furias immittit atque incitat, omnibus viribus atque opibus repugnandum est, si volumus hoc, quod datum est, vitæ, tranquille placideque traducere. Sed ceteras alias; nunc ægritudinem, si possumus, depellamus. Id enim sit propositum; quandoquidem eam tu videri tibi in sapientem cadere dixisti; quod ego nullo modo existimo. Tetra enim res est, misera, detestabilis, omni contentione, velis (ut ita dicam) remisque fugienda.

XII. Qualis enim tibi ille videtur Tantalo prognatus, Pelope natus, qui quondam a socero Œnomao rege Hippodamiam "raptis nactus est nuptiis?" Jovis iste quidem pronepos; tamne ergo abjectus, tamque fractus?

"Nolite," (inquit) "hospites, ad me adire illico istic;
Ne contagio mea bonis, umbrave, obsit:
Tanta vis sceleris in corpore hæret."

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Tu te, Thyesta, damnabis, orbabisque luce, propter vim sceleris alieni? Quid? illum filium Solis nonne patris ipsius luce indignum putas?

"Refugêre oculi: corpus macie extabuit:
5 Lacrymæ peredêre humore exsangues genas·
Situ nidoris barba pædore horrida,
Atque intonsa, infuscat pectus illuvie scabrum."

Hæc mala, o stultissime Æeta, ipse tibi addidisti; (non inerant in his, quæ tibi casus invexerat)
10 et quidem inveterato malo, cum tumor animi resedisset. [Est autem ægritudo, ut docebo, in opinione mali recentis.] Sed mœres videlicet regni desiderio, non filiæ: illam enim oderas, et jure fortasse; regno non æquo animo carebas.
15 Est autem impudens luctus mœrore se conficientis, quod imperare non liceat liberis. Dionysius quidem tyrannus, Syracusis expulsus, Corinthi pueros docebat: usque eo imperio carere non poterat. Tarquinio vero quid impudentius, qui
20 bellum gereret cum iis, qui ejus non tulerant superbiam? Is, cum restitui in regnum nec Veientium nec Latinorum armis potuisset, Cumas se contulisse dicitur; inque eâ urbe senio et ægritudine esse confectus.

25 XIII. Hoc tu igitur censes sapienti accidere posse, ut ægritudine opprimatur, id est, miseriâ?

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Nam, cum omnis perturbatio miseria est, tum carnificina est ægritudo. Habet ardorem libido, levitatem lætitia gestiens, humilitatem metus: sed ægritudo majora quædam, tabem, cruciatum, afflictationem, fœditatem: lacerat, exest animum, 5 planeque conficit. Hanc nisi exuimus sic, ut abjiciamus, miseriâ carere non possumus.

Atque hoc quidem perspicuum est, tum ægritudinem exsistere, cum quid ita visum sit, ut magnum quoddam malum adesse et urgere videatur. 10 Epicuro autem placet, opinionem mali ægritudinem esse naturâ, ut quicumque intueatur in aliquod majus malum, si id sibi accidisse opinetur, sit continuo in ægritudine. Cyrenaïci non omni malo ægritudinem effici censent, sed 15 insperato et necopinato malo. Est id quidem non mediocre ad ægritudinem augendam: videntur enim omnia repentina graviora. Ex hoc et illa jure laudantur:

"Ego, cum genui, tum moriturum scivi, et ei rei sustuli. 20
Præterea ad Trojam cum misi ob defendendam Græciam,
Sciebam me in mortiferum bellum, non in epulas, mittere."

XIV. Hæc igitur præmeditatio futurorum malorum lenit eorum adventum, quæ venientia longe ante videris. Itaque apud Euripidem a 25

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Theseo dicta laudantur. (Licet enim, ut sæpe facimus, in Latinum illa convertere.)

"Nam, qui hæc audita a docto meminissem viro,
Futuras mecum commentabar miserias.
5 Aut mortem acerbam, aut exsilii mœstam fugam,
Aut semper aliquam molem meditabar mali;
Ut, siqua invecta diritas casu foret,
Ne me imparatum cura laceraret repens."

Quod autem Theseus a docto se audîsse dicit, id
10 de seipso loquitur Euripides. Fuerat enim auditor Anaxagoræ; quem ferunt, nuntiatâ morte filii, dixisse, "Sciebam me genuisse mortalem." Quæ vox declarat, iis esse hæc acerba, quibus non fuerint cogitata. Ergo id quidem non du-
15 bium, quin omnia, quæ mala putentur, sint improvisa graviora. Itaque, quamquam non hæc una res efficit maximam ægritudinem; tamen, quoniam multum potest provisio animi et præparatio ad minuendum dolorem; sint semper om-
20 nia homini humana meditata. Et nimirum hæc est illa præstans et divina sapientia, et præceptas penitus et pertractatas humanas res habere; nihil admirari, cum acciderit; nihil, antequam evenerit, non evenire posse arbitrari.

25 "Quamobrem omnes, cum secundæ res sunt maxime, tum maxime
Meditari secum oportet, quo pacto advorsam ærumnam ferant.

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Periela, damna, peregre rediens, semper secum cogitet,
Aut filii peccatum, aut uxoris mortem, aut morbum filiæ:
Communia esse hæc; ne quid horum unquam accidat animo novum:
Quidquid præter spem eveniat, omne id deputare esse in lucro."

XV. Ergo hoc Terentius, a philosophiâ sumtum, cum tam commode dixerit, nos, e quorum fontibus id haustum est, non et dicemus hoc melius, et constantius sentiemus? Hic est enim ille vultus semper idem, quem dicitur Xanthippe prædicare solita in viro suo fuisse Socrate; eodem semper se vidisse exeuntem illum domo, et revertentem. Nec vero ea frons erat, quæ M. Crassi illius veteris, quem semel ait in omni vitâ risisse Lucilius; sed tranquilla, et serena: sic enim accepimus. Jure autem erat semper idem vultus, cum mentis, a quâ is fingitur, nulla fieret mutatio. Quare accipio equidem a Cyrenaïcis hæc arma contra casus et eventus, quibus eorum advenientes impetus diuturnâ præmeditatione frangantur: simulque judico, malum illud opinionis esse, non naturæ.

Si enim in re essent, cur fierent provisa leviora? Sed est, iisdem de rebus quod dici possit subtilius, si prius Epicuri sententiam viderimus;

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qui censet, necesse esse omnes in ægritudine esse, qui se in malis esse arbitrentur, sive illa ante provisa et exspectata sint, sive inveteraverint: nam neque vetustate minui mala, nec fieri
5 præmeditata leviora: stultamque etiam esse meditationem futuri mali, aut fortasse ne futuri quidem: satis esse odiosum malum omne, cum venisset: qui autem semper cogitavisset accidere posse aliquid adversi, ei fieri illud sempiternum
10 malum: si vero ne futurum quidem sit, frustra suscipi miseriam voluntariam: ita semper angi, aut accipiendo aut cogitando malo. Levationem autem ægritudinis in duabus rebus ponit, avocatione a cogitandâ molestiâ, et revocatione
15 ad contemplandas voluptates. Parere enim censet animum rationi posse, et, quo illa ducat, sequi. Vetat igitur [ratio] intueri molestias: abstrahit ab acerbis cogitationibus [hebetem] aciem ad miserias contemplandas; a quibus cum
20 cecinit receptui, impellit rursum et incitat ad conspiciendas, totâque mente contrectandas, varias voluptates, quibus ille, et præteritarum memoriâ, et spe consequentium, sapientis vitam refertam putat. Hæc nostro more nos diximus:
25 Epicurei dicunt suo. Sed, quæ dicant, videamus; quo modo, negligamus.

XVI. Principio, male reprehendunt præme-

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ditationem rerum futurarum. Nihil est enim, quod tam obtundat levetque ægritudinem, quam perpetua in omni vitâ cogitatio, nihil esse, quod accidere non possit; quam meditatio conditionis humanæ; quam vitæ lex, commentatioque parendi; quæ non hoc affert, ut semper mœreamus, sed ut nunquam. Neque enim, qui rerum naturam, qui vitæ varietatem, qui imbecillitatem generis humani cogitat, mœret cum hæc cogitat; sed tum vel maxime sapientiæ fungitur munere. Utrumque enim consequitur, ut et, considerandis rebus humanis, proprio philosophiæ fungatur officio, et adversis casibus triplici consolatione sanetur: primum, quod posse accidere diu cogitavit; quæ cogitatio una maxime molestias omnes extenuat et diluit; deinde, quod humana ferenda intelligit; postremo, quod videt malum nullum esse, nisi culpam; culpam autem nullam esse, cum id, quod ab homine non potuerit præstari, evenerit. Nam revocatio illa, quam affers, cum a contuendis nos malis avocas, nulla est. Non est enim in nostrâ potestate, fodicantibus iis rebus quas malas esse opinemur, dissimulatio, vel oblivio. Lacerant; vexant; stimulos admovent; ignes adhibent; respirare non sinunt. Et tu oblivisci jubes, quod contra naturam est? Quod a naturâ datum est, auxilium extorques inveterati doloris? Est enim tarda illa quidem medicina,

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sed tamen magna, quam affert longinquitas et dies. Jubes me bona cogitare, oblivisci malorum. Diceres aliquid, et magno quidem philosopho dignum, si ea bona sentires esse, quæ
5 essent homine dignissima.

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NOTES.

BOOK I.

Page 7. *Line* 2. *Tusculanarum.* In the sixty-second year of Cicero's age, he published his Tusculan Disputations, in five books, upon as many different questions in philosophy, the most important and useful to the happiness of human life. The first teaches us how to contemn the terrors of death, and to look upon it as a blessing, rather than an evil; the second, to support pain and affliction with a manly fortitude; the third, to appease all our complaints and uneasiness under the accidents of life; the fourth, to moderate all our other passions; and the fifth, to evince the sufficiency of virtue to make man happy. It was his custom, in the opportunities of his leisure, to take some friends with him into the country, where, instead of amusing themselves with idle sports or feasts, their diversions were wholly speculative, tending to improve the mind and en-

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large the understanding. In this manner he spent five days at his Tusculan villa, (see page 11,) in discussing with his friends the several questions just mentioned.

7. 3. *Brute;* Marcus Junius Brutus, an illustrious Roman descended from L. Junius Brutus. His accomplishments as a scholar and an orator are sufficiently attested by Cicero, who has introduced him as one of the speakers in his dialogue *De Claris Oratoribus*, and addressed to him his treatise entitled *Orator*.

7. 5. *Remissa temporibus;* referring to the period of the civil wars. Ennius says of it, "*Tollitur e medio sapientia, vi geritur res.*" The duties of Cicero as an advocate and senator during that time were necessarily arduous and engrossing.

7. 8. *Philosophia.* The general purpose of Cicero's philosophical works was, to give a history of the ancient philosophy, rather than any account of his own; to explain to his fellow-citizens, in their own language, whatever the philosophers, of all sects and in all ages, had taught on every important question, in order to enlarge their minds and reform their morals; and to employ himself the most usefully to his country, at a time when arms and superior force had deprived him of the power of serving it in any other way. This he declares in his treatises *De Finibus*, and *De Naturâ Deorum;* in his Tusculan Disputations; and in his book on the Academic Philosophy; in all which he sometimes takes upon

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himself the part of a Stoic, sometimes of an Epicurean, sometimes of a Peripatetic, for the sake of explaining, with more authority, the different doctrines of each sect. As he assumes the person of the one to confute the other, so, in his proper character as an Academic, he sometimes disputes against them all, while the unwary reader, not reflecting on the nature of the dialogues, takes Cicero still for the perpetual speaker, and, under that mistake, often quotes a sentiment for his, that was delivered by him only in order to be confuted.

7. 12. *Nostros aut invenisse.* In his *Brutus*, our author gives as a reason for this assertion, *non quod res ita sit, sed ut suos accendat et hortetur.* Those who read carefully the writings of Roman authors, will readily perceive how much such men as Cicero, Pliny, Varro, Livy, and Cæsar, contributed to the honor of their country.

8. 16. *Antiquissimum genus poëtarum.* Before the invention of letters, all the people of the earth had, probably, no other method of transmitting to their descendants the principles of their worship, their religious ceremonies, their laws, and the renowned actions of their sages and heroes, than by poetry; which included all these objects in a kind of hymns, that fathers sang to their children, in order to engrave them indelibly upon their hearts. History not only informs us that Moses and Miriam, the first authors that are known to mankind, sang, on the banks of the Red Sea, a song of divine praise,

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to celebrate the deliverance which God had granted to the people of Israel by opening a passage to them through the waters, but it has also transmitted to us the song itself, which is at once the most ancient monument, and a masterpiece of poetic composition. The Greeks, a people the most ingenious, the most animated, and, in every sense, the most accomplished, that the world ever produced, strove to ravish from the Hebrews the gift of poetry bestowed upon them by the Author of all nature, that they might ascribe it to their false deities. According to their ingenious fictions, Apollo became the god of poetry, and dwelt on the hills of Phocis, Parnassus, and Hellicon, whose feet were washed by the waters of Hippocrene, of which each mortal that ever drank was seized with a sacred delirium. The immortal swans floated on its waves. Apollo was accompanied by the Muses, those nine learned sisters, the daughters of Memory; and he was constantly attended by the Graces. Pegasus, his winged courser, transported him into all the regions of the universe. With these happy emblems we, at this day, embellish our poetry.

The literary annals of all nations afford vestiges of poetry from the remotest ages. They are found among the most savage of the ancient barbarians, and the most desolate of all the Americans. Tacitus mentions the verses and the hymns of the Germans, at the time when that rough people yet inhabited the woods, and while their manners were still savage.

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8. 17. *Si quidem Homerus.* He was born about 160 years after the destruction of Troy, and lived to the age of 104. So says Salianus: some think differently. Hesiod is generally supposed to have been a contemporary with Homer, but Salianus thinks the era in which he flourished was a century later. See note 85. 24. vol. II.

8. 18. *Archilochus.* A Greek poet and musician. Cicero ranks him with the poets of the first class. Horace professes to have imitated him as to his style and manner, but not in his malignity. The satires of Archilochus were not only unjustifiably severe, but offensively licentious and indecent; on this account his poems were prohibited at Sparta as being more likely to corrupt the hearts and manners of young people than to be useful in cultivating their understandings.

8. 18. *Regnante Romulo.* Nepos and many others think he flourished about a century after Romulus. According to Herodotus, he was contemporary with Candaules and Gyges, kings of Lydia, who flourished about the 14th Olympiad, or 724 years before Christ.

8. 20. *Livius.* A Latin poet, a slave by condition, who after being manumitted was called L. Livius Andronicus. Fragments of his works are still extant.

8. 22. *Qui.* Unless our author is mistaken in his chronology here, the relative refers to Livius;

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for it is generally admitted that Nævius was older than Ennius.

8. 24. *Nævius.* This ancient poet and historian was a native of Campania, and served in the first Punic war, of which he wrote a history in Saturnian verse. His first comedy, which was performed about the year 235 or 228 B. C. gave offence to some of the leading men at Rome, and on account of it he was thrown into prison. Only fragments of his works are extant.

8. 26. *Originibus.* The title of a historical work by the elder Cato. Cicero in his "Brutus," says of it: *Origines Catonis quem florem, aut quod lumen eloquentiæ non habent!*

9. 1. *Catonis.* Marcus Porcius Cato, called the Censor, was born at Tusculum, B. C. 235. He composed a variety of works, of which the principal was a history of the Roman affairs, and of the origin of all the cities of Italy; from that circumstance entitled "Origines."

9. 4. *Ennium.* Quintus Ennius, an ancient poet, born at Rudiæ, a city of Calabria. He is said to have been the father of epic or heroic poetry among the Latins, though the Greek was his mother tongue. He was distinguished by that rustic vigor which is the usual characteristic of genius in an unpolished age. Thus Ovid represents him:

Ennius ingenio maximus, arte rudis.

Lucretius mentions his having brought the muse to

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Latium; and Virgil has transcribed into his work many whole or half lines from Ennius, thus testifying his esteem of him. Only fragments of his works remain.

9. 8. *Fabio.* C. Fabius Pictor.

9. 10. *Polycletos.* Polycletus, according to Pliny, Quintilian, and Cicero in his "Brutus," was an eminent statuary who flourished B. C. 432. From this passage we may infer that he was also a painter.

9. 16. *Fidibus cecinisse;* "to play on the lyre." Cicero (De Div. II. 50.) directly contrasts vocal and instrumental music: *Si velim canere vel voce, vel fidibus,* "if I wish to sing, or to play on the lyre."

9. 17. *Themistocles.* See Plutarch's lives of Themistocles and Cimon.

9. 22. *Geometria fuit.* The science of geometry originated with the Egyptians; that of arithmetic with the Phœnicians.

10. 2. *Africanum.* The younger.

10. 4. *Lepidum.* M. Æmilius Lepidus, whom our author in his "Brutus" calls *scriptor sane bonus, in quo Latinorum omnium primo, et lenitas Græcorum apparuerit, et verborum comprehensio cum artifice stylo. Carbonem.* Caius Papirius Carbo. An eloquent but seditious man. Cicero says that his orations were *nondum satis splendidas verbis, sed acutas, prudentiæque plenissimas.*

10. 4. *Gracchos.* Tiberius and Caius Gracchus, of the Sempronian family. Both were distinguished

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for eloquence, were elected tribunes, strenuously advocated the agrarian laws, and perished by violence. Their names were fondly cherished by the people, statues were erected to their memory, and the places on which they were killed, were consecrated by religious rites to their manes. Caius has been generally considered as less pure in his intentions, and less moderate in his plans, than Tiberius.

10. 13. *Latini libri . . . eruditis.* He alludes to Amafanius and others of the school of Epicurus. See also Lib. iv. 3.

10. 26. *Illa;* sc. *disponere, illustrare, et delectatione afficere lectorem.* Perhaps *illa manabat* is the correct reading, in which case *illa* would refer to *oratoriæ laudis.*

11. 1. *Isocratis rhetoris glorid.* See Cic. de Oratore, II. 35. Isocrates was a celebrated rhetorician, born at Athens about 436 B. C. His style is pure, sweet and flowing; he was exceedingly attentive to the harmony of his periods, and is considered by Cicero to have been the first who introduced into Greek prose that melody of which it is susceptible. He spent much time in polishing his compositions; his panegyric on Athens is said to have cost him ten years' labor. Twenty-one of his discourses remain.

11. 9. *Operam.* This word is omitted in many good editions. There is, however, authority for such a use of it in the Casina of Plautus: *Benigne et operam detis ad nostrum gregem.*

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11. 10. *Scholas;* "disputations," in which sense the word often occurs in the present work.

11. 17. *Sedens.* After the manner of Socrates. *Ambulans.* As was the custom of Aristotle.

12. 1. *Malum mihi videtur.* Some commentators think that Cicero and Pomponius are the interlocutors in this dialogue: and that the letter M. signifies Marcus, and A. Atticus; they infer this from the occurrence of the following passage: *Licuit esse otioso Themistocli, licuit Epaminondæ, licuit, ne vetera et externa quæram, mihi,* &c.

12. 14. *Miseriæ finis in morte.* Lucan says:

> . . . *Mors ultima pœna est*
> *Nec metuenda viris.*

Aristotle, in his Ethics, conveys the same idea.

13. 1. *L. Crassus.* A distinguished Roman orator, born B. C. about 140. He was brought into notice principally by the part he took in the punishment of Papirius Carbo. Cicero says of him, "his language was accurate and elegant, without being too studied. He had wonderful clearness of argument and illustration, as well on subjects of civil law, as of common equity. As Scævola was the most eloquent of lawyers, so Crassus was accounted the best lawyer among the eloquent."

13. 2. *Quoniam.* If this word be the correct reading, the sentence is elliptical; but there are two manuscripts having *quanquam*, which is probably the right word.

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13. 4. *Maximâ coronâ;* "before a very great assembly."

14. 7. *Crassum.* M. Licinius Crassus, said to have been the wealthiest of the Romans. When the gladiators with Spartacus at their head, had spread an universal alarm in Italy, Crassus was sent against them. A battle was fought, in which he slaughtered 12,000 of the slaves, and by this decisive blow soon put an end to the war, and was honored with an ovation at his return. He was soon after made consul with Pompey, A. U. 683. He was afterwards censor, and formed the first triumvirate with Pompey and Cæsar. See also note 141. 18. vol. 2.

15. 4. *Egressus.* The Romans prohibited the burning or burial of the dead in the city, both from a sacred and a civil consideration—that the priests might not be contaminated by seeing or touching a dead body; and that houses might not be endangered by the frequency of funeral fires. Val. Publicola and a few other distinguished men appear to have been buried in the city.

15. 4. *Portâ Capenâ.* One of the gates of Rome, which led towards Capua: it was sometimes called *triumphalis*, because those who rode in triumph, passed through it: it was also called *fontinalis*, from the great number of springs that were near it, which occasioned the building of the aqueducts, by which the water was carried by pipes into the city; hence Juvenal calls it *madidam Capenam.*

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15. 4. *Calatini.* A. Attilius Calatinus. He was twice consul, also censor and dictator. It is said that his appointment to the last of these offices was announced to him while he was sowing with his own hand the field which he occupied as a plebeian, from whence he derived the name of Seranus.

16. 6. *Calcem;* "a goal or limit."

16. 8. *Epicharmi.* Authors are not agreed as to the place of his birth; probably it was the island of Cos. He flourished in the fifth century B. C., and became a disciple of the Pythagorean school. Being prevented by the tyranny of Hiero from assuming the public profession of philosophy, he applied himself to the study of dramatic poetry, and offended the Pythagoreans by introducing the precepts of their master upon the stage. Amongst his other writings, were commentaries upon physical and medical subjects.

16. 8. *Acuti, nec insulsi hominis, ut Siculi.* The Sicilians were distinguished for wit and intelligence; of the former quality Cicero speaks in his dialogues *De Oratore,* (II. 54.) *Inveni autem ridicula et salsa multa Græcorum; nam et Siculi in eo genere, et Rhodii, et Byzantii, et præter ceteros Attici, excellunt.* Epicharmus went to Sicily when scarcely three months old; hence he is here called a Sicilian.

17. 12. *Superbum.* Cicero uses this word in a similar connection in one of his epistles: *Partim superbum te esse dicunt quod nihil respondeas, partim contumeliosum, quod male respondeas.*

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17. 14. *Geram . . . sequens.* Cicero was an Academic: and though he believed in a future state, was fond of the opinion and declared himself resolved never to part with it, yet he believed it as probable only, not as certain.

18. 15. *Pythius.* Some derive this word from πυνθάνεσθαι, to inquire, because he came to Apollo to consult the oracle: others from πυθέσθαι, to decay, because nothing flourishes without the heat of the sun, i. e. Apollo: others from the town of Delphi which was also called Pytho; or from the serpent Python, killed by Apollo.

18. 25. *Sunt qui discessum.* The Platonists. *Sunt qui nullum.* The Epicureans.

18. 3. *Alii diu permanere.* The Stoics. *Alii semper.* The Platonists.

18. 5. *Aliis cor ipsum.* This was the common opinion of the Romans in the time of Cicero.

18. 7. *Nasica ille prudens.* Publius Scipio Nasica, son of that Nasica whom the senate called "*virum optimum.*"

18. 8. *Egregie . . catus Æliu' Sextus.* A quotation from the poet Ennius. Pearce thinks the word *catus* should begin with a capital letter, because it was the cognomen of Sextus Ælius Catus, and passed from him into the family of the Ælii. Pliny, (*Nat. Hist.* vii. 31.) says, *Reliquis animi bonis præstitere ceteros mortales sapientiâ; ob id Cati, et Corculi apud Romanos cognominati.*

18. 9. *Empedocles.* A native of Agrigentum in

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Sicily. He was a scholar of Pythagoras, distinguished for his knowledge in every department of science and philosophy, as poet, orator, historian and physician. He adopted the Pythagorean doctrine of transmigration of souls, and wrote a poem on the subject which the ancients have highly praised. The accounts of his death are various and contradictory. Some authors affirm, that thinking to pass himself for a deity, and to persuade people that he had been taken up directly into heaven, he ascended Ætna in the night, and threw himself into the burning crater, imagining that his death would remain forever concealed from mortals, but that the treacherous mountain threw up one of his brazen sandals, and thus exposed the folly of the visionary, who disdained to be thought a man.

> . . . . *Deus immortalis haberi*
> *Dum cupit Empedocles, ardentem frigidus Ætnam*
> *Insiluit.*
>
> Hor. Ars. Poet. V. 465.

18. 9. *Empedocles* . . . . . *tenere:* "Empedocles thinks that the soul is the blood diffused through the heart: to others a certain part of the brain appears to be the soul." *Animi principatum tenere,* means to hold the power or office of the soul, that is, to be the soul. *Cordi suffusum.* In accordance with this opinion, Virgil says, *Purpuream vomit ille animam:* Æ. ix. 349.

18. 20. *Sed . . . dicitur:* "but what I have said

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respecting the heart's blood, the brain, the soul and fire, are common opinions: the rest individuals entertain, as did many of the ancients before them." Bentley thinks the reading should be: *Sed hæc quæ dixi . . . . vulgo : reliqua fere singuli : ut multo ante veteres, proxime autem Aristoxenus*, &c. Another commentator inserts the word *sanguinem* after *cor*, because it occurs in the corresponding sentence, page 21.

18. 22. *Aristoxenus.* The most ancient Greek writer on the subject of music that has come down to us. He is said by Suidas to have written 452 different works, among which, those on music were the most esteemed: his writings upon other subjects are frequently quoted by ancient authors, notwithstanding Cicero, and some others say that he was a bad philosopher, and had nothing in his head but music.

19. 1. *Ab artificio*, i. e. from his musical art.

19. 3. *A Platone.* In his work "*De Republicâ*," and in his "*Phædon.*" The writings of this author are all in the way of dialogue, in which he seems to deliver nothing from himself, but everything as the sentiments and opinions of others—of Socrates chiefly, of Timæus, &c. He does not mention himself anywhere except once in his Phædon, and another time in his Apology for Socrates. His style, as Aristotle observes, is betwixt prose and verse; on which account some have not scrupled to rank him with the poets. There is a better rea-

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son for doing so than the elevation and grandeur of his style; his matter is oftentimes the offspring of imagination, instead of doctrines or truths deduced from nature. See also note 29. 6.

19. 4. *Xenocrates.* A German philosopher, born at Chalcedon, B. C. 396. His philosophic tenets were Platonic; but in his lectures he adopted the language of the Pythagoreans. In his system, unity and diversity were principles in nature, or gods; the former being the father, and the latter the mother of the universe. The heavens he represented as divine, and the stars as celestial gods: besides these divinities, he taught that there are terrestrial demons, of a middle order, between gods and men, partaking of the nature of both mind and body, and like human beings, capable of passion and liable to diversities of character. He probably conceived with Plato, that the superior divinities were ideas or intelligible forms, proceeding immediately from the supreme deity; and the inferior gods or demons, to be derived from the soul of the world, and like that principle, compounded of a simple and a divisable substance, or of that which always remains the same, and that which is liable to change. See *Cicero de Nat. Deourum*, I. 13.

19. 4. *Xenocrates . . . . esset.* Lucullus has expressed this opinion of Xenocrates in a few words: *An ut Xenocrates, mens nullo corpore.*

19. 13. *Dicæarchus.* A native of Messene, in Sicily, and a follower of Aristotle. He acquired

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distinction by his philosophical disputations, and historical writings. Cicero speaks of him as a learned and eloquent writer. His tenets were, that there is no such thing as mind, or soul, either in man or beast; that the principle by which animals perceive and act, is equally diffused through the body, is inseparable from it, and expires with it: that the human race always existed; that it is impossible to foretell future events; and that the knowledge of them would be a misfortune. He was an eminent geographer, and took great pains to measure the height of mountains, and to construct accurate maps of countries.

19. 16. *Pherecratem quemdam.* No mention is anywhere made of him. Suidas speaks of another Pherecrates, a comic poet of Athens.

20. 2. *Quatuor illa genera.* Aristotle taught that besides the four elements of the material world, whence all other things were supposed to draw their being, there was a fifth essence, or nature, peculiar to God and the soul, which had nothing in it that was common to any of the rest. This opinion Cicero followed and illustrated with his usual perspicuity. See Sec. 27 of this volume.

20, 10. *Ἐντελέχειαν.* Aristotle defined the mind to be that principle by which we live, perceive, and understand. When he attempted to form an abstract conception of this principle, he was perplexed; and he was so unacquainted with the nature of this substance, or so undecided in his

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opinion, or perhaps so anxious to conceal it, that he recurs to the use of a term which merely expresses the confused idea which he had formed to himself from observing its operations, and called ἐντελέχεια, denoting some unknown source of sensitive and rational life in certain organized bodies. It does not appear from the writings of Aristotle, whether he thought the soul of man mortal or immortal; but the former appears most probable, from his notion of the nature and origin of the soul, which he conceived to be an intellectual power, externally transmitted into the human body from an eternal intelligence, the common source of rationality to mankind. To ascertain the precise meaning of ἐντελέχεια has very much troubled the metaphysicians and critics. In a story told by Pietro Crinito, it is said that Ermolao Barbaro, patriarch of Aquileia in the fifteenth century, a zealous cultivator of the Aristotelian philosophy, and who translated many works of the Stagyrite into Latin, was so anxious to find out the meaning of this vexatious word, that he held a conference with the principle of evil himself, to draw from him, if possible, the important secret. Whether the question put was of too puzzling a nature, or it was thought unsafe to gratify such extraordinary curiosity, we are unable to say; but the fact seems to have been, that the venerable patriarch returned from the interview no wiser than he went to it.

20. 14. *Democritum.* A celebrated philosopher

of the Eleatic sect, born at Abdera, a town of Thrace, B. C. 460. His patrimony being ample, he travelled into distant countries in pursuit of knowledge; first visiting Egypt to learn geometry of the Egyptian priests; then Ethiopia, to converse with the gymnosophists of that country. From thence he passed into Asia, where he resided some time among the Persian magi. He was also instructed in the doctrines of the Pythagorean school, and became a disciple of Leucippus, from whom he learned the system of atoms and a vacuum. After his return to Abdera, he excited much admiration among its ignorant inhabitants. Of his knowledge of natural philosophy, he artfully availed himself for predicting unexpected changes in the weather, so that his fellow citizens conceived that he possessed the faculty of predicting future events; and thus deluded, they distinguished him by the appellation of "wisdom," regarded him as a being more than mortal, and entrusted him with the direction of their public affairs. Preferring, however, a contemplative and studious, to a political and active life, he declined the public honors assigned to him, and spent the residue of his days in solitude. Many marvellous tales are related concerning him during his retreat from the world, but as these are fabulous, it is needless to recite them. We may, nevertheless, deduce this inference from them, that Democritus was a man of sublime genius, and penetrating judgment, who, by much observation

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and study, became an eminent master of speculative and physical science; and like Roger Bacon at a later period, he astonished and imposed upon his credulous countrymen.

20. 18. *Atomorum.* The atomical philosophy, or doctrine of atoms, was a system which from the hypothesis that atoms are endued with gravity and motion, accounted for the origin and formation of things. This philosophy was first broached by Moschus, some time before the Trojan war, but was much cultivated and improved by Epicurus, whence it is denominated the Epicurean philosophy.

21. 23. *Librum qui est de animo.* His "Phædon."

22. 17. *Auctoribus . . . . . plurimum:* "we have the best authority in support of the opinion you wish to have established, a circumstance which ought to have, and generally has great weight in all cases."

22. 24. *Cascos appellat Ennius.* In the following verse which Varro (VI.) commends:

Quam primum Casci populi genuere Latini.

Hieronymus, (Epist. 42) says: *Rudes illi Italiæ homines, quos cascos Ennius vocat.*

23. 2. *Nec . . . . sanxissent;* "nor would they have guarded against the violation of these ceremonies by treating it [the violation] as a religious offence admitting of no expiation, unless,"

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&c. *Religio* and *sancire* are often used in phrases which are entirely idiomatic, and, as in the present instance, cannot be translated literally.

23. 7. *Dux in cœlum.* It was a dogma of Plato, that illustrious men were carried to heaven, and that the indolent and obscure remained upon earth. The Stoics taught something similar.

23. 8. *Retineretur et permaneret.* Three old copies have *retineret* and *permaneret;* but the present is probably the true reading: these words are to be referred to *vita.* The meaning is, that the souls of the wicked are retained upon earth, where they remain forever.

23. 10. *Romulus . . . . . ævum.* Manutius and Fulv. Ursinus give this quotation thus:

> *Romulus in cœlo cum dis genitalibus ævum*
> *Degit.*

23. 15. *Tyndaridæ fratres.* Castor and Pollux. *Qui . . . . perhibentur.* This is said to have happened frequently. Cicero probably refers here more particularly to the Macedonian war in which Perses was conquered.

23. 24. *Majorum gentium dii.* Called also *Consentes dii;* the twelve highest gods, who formed as it were, the council of the gods. They are enumerated in the following verses of Ennius:

> *Juno, Vesta, Ceres, Diana, Minerva, Venus, Mars,*
> *Mercurius, Jovi' (h. e. Jupiter,) Neptunus, Volcanus, Apollo.*

Cicero probably uses the words metaphorically;

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for the hundred senators whom Romulus elected, were called "*majorum gentium*," and the hundred chosen by Tarquinius Priscus, "*minorum gentium*."

23. 26. *Reminiscere . . . . . mysteriis;* "recollect, since you have begun to be imbued with the knowledge of sacred things, what is delivered in the mysteries of our religion."

24. 10. *Ut porro firmissimum.* As there is no particle such as *ita* or *sic* in this sentence, Lambin thinks the reading should be *at porro*, &c. Buberius, to whose acuteness and learning the Tusculan Disputations and the treatise *De Naturâ Deorum* are much indebted, reads *et porro firmissimum.* Pearce thinks no change necessary in the present reading, but that the construction of the sentence should be, *hoc porro videtur afferri ut firmissimum*, i. e. *tamquam firmissimum.*

24. 16. *Collocutio hominum aut consensus* [*ex collocutione*].

25. 5. *Ut ait Statius.* Statius Cæcilius, a Latin comic poet, the contemporary and friend of Ennius, was a native of Milan, and lived at Rome in a servile condition, about the year 177 B. C. As a writer of comedy he was eminent, though Cicero finds fault with his Latinity. Horace contrasts him with Terence; the former, he says, excels in gravity, the latter in art.

25. 25. *Eisdemne . . . . terminaretur;* "did they think that their fame," &c.

26. 12. *Adspicite . . . . . patrum.* This epitaph

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of Ennius was written by that poet himself. He died during the consulship of Q. Martius and Cn. Servilius, at the age of about 70. The cause of his death was the gout, which he had contracted by too great indulgence in drinking. He was buried in the monument of Scipio, in the Appian way, whence Ovid says of him:

Ennius emeruit, Calabris in montibus ortus,
Contiguus poni, Scipio magne, tibi.

See also note 9. 4. of this volume.

26. 19. *Phidias.* An Athenian; the most celebrated sculptor of antiquity. Pliny places him in the 83d Olympiad. His reputation was so high at Athens, that Pericles regarded him as his particular friend, and appointed him superintendent of all the public edifices with which that city was decorated. One of his greatest performances was a collossal statue of Minerva of the Parthenon. The figure of the goddess stood upright, armed, one hand grasping a spear, the other holding an image of victory; at her feet lay a shield covered with the most beautiful sculpture, representing on the convex the Amazonian war, the Athenian leader being a portrait of Pericles: on the concave were seen the giants warring against heaven. On the golden sandals, with exquisite delicacy, was portrayed the battle of the Centaurs. In the figure itself, the nude was of ivory, the robes and ornaments of gold. Writers never speak of this illustrious monument of skill without rapture; yet what has rendered

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the artist immortal, proved at that time his ruin; he had carved upon the shield of the goddess his own portrait as well as that of Pericles; and this was, by those who envied him, made a crime in Phidias, and caused his banishment. See also *Cicero de Oratore*, II. 17.

26. 20. *Inscribere non liceret.* A similar thing was done by C. Fabius Pictor, who, when painting the walls of the temples of safety which C. Junius Bubulcus had dedicated, inscribed his own name upon them. Pliny (H. N. Præf.) says *Pingendi fingendique conditores invenies absoluta opera .... pendenti titulo inscripsisse, ut Apelles faciebat aut Polycletus.*

27. 13. *Formidines.* Not fears, but the causes of them, such as phantoms.

27. 21. *Grande;* "pompous." The most remarkable thing about the verses which follow, seems to be the frequent recurrence of the letters *a*, and *s*. The author is not known.

28. 3. *Sine corporibus.* Alluding to the torments and other kinds of punishment supposed to be inflicted in the infernal regions.

28. 6. *Tota νεκυία*; or *mortuaria.* In allusion to that part of the Odyssey (XI.) in which Ulysses is represented to have visited the infernal regions, and to have held converse with the shades.

28. 8. *In vicinià nostrâ.* Not far from Arpinum, the birth place of Cicero. *Averni.* From *a* privative, and ὄρνεα, so called because birds could not

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fly over it on account of the poisonous vapor it sent forth. Strabo, however, thinks the account fabulous, and that the lake was a very clear one.

28. 10. *Acherontis.* A river of the infernal regions. The poets consider it the son of Titan and the Earth, and say that he was banished to hell by Jupiter for furnishing the Titans with water in the war against the gods.

28. 22. *Meo regnante gentili;* i. e. in the reign of Servius Tullius, the sixth king of Rome.

29. 4. *Quid erat numeris.* The most probable explanation of the Pythagoric doctrine of numbers is, that they were used as symbolical representations of the first principles and forms of nature, and particularly of those eternal and immutable essences to which Plato afterwards gave the name of ideas. Not being able, or not choosing to explain in simple language the abstract notions of principles and forms, Pythagoras used numbers as geometricians use diagrams—to assist the conceptions of scholars. Conceiving some analogy between numbers and the intelligent forms which subsist in the divine mind, he made the former a symbol of the latter. As numbers proceed from unity or the *monad*, as a simple root, whence they branch out into various combinations, and assume new properties in their progress, so he conceived the different forms of nature to recede, at different distances, from their common source, the pure and simple essence of deity, and at every degree of distance to assume

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certain properties in some measure analogous to those of number: hence he concluded that the origin of things, their emanation from the first being, and their subsequent progression through various orders, if not capable of a perfectly clear explanation, might however be illustrated by symbols and resemblances borrowed from numbers.

29. 5. *Descriptionibus.* Ernesti explains this word to mean here geometrical figures. Our author says that the Pythagoreans did not often state the ground of their opinions, unless it was explicable by *numbers* or *diagrams*, that is, by arithmetic or geometry.

29. 6. *Platonem ferunt.* In his twentieth year he was a pupil of Socrates; afterwards of Cratylus and Hermogenes. He then went to Euclid at Megara, and from him to Theodorus the mathematician; afterwards to the priests of Egypt, and from them to the Pythagoreans in Italy; finally, returning to Athens, he became a teacher in the academy. The ancients thought more highly of Plato than of all their other philosophers: they always called him the *Divine Plato*, and seemed resolved that his descent should be more than human. Cicero, as an evidence of his adoration of Plato, tells us that he was justly called by Panætius, the *most wise*, the *most sacred*, the *Homer of Philosophers*, and thinks that if Jupiter had spoken Greek, he would have spoken in Plato's language; and made him so implicitly his guide in wisdom and philosophy, as to

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declare that he had rather err with Plato than be right with any one else. See also note 19. 3.

29. 19. [*An.*] This particle mutilates the sentence. Bentley and some other commentators reject it.

30. 10. *Sublime ferri.* Hence it follows, that they consider the soul corporeal, being one of the elements.

30. 12. *Aut quinta illa . . . . natura.* This was the opinion of Aristotle.

30. 15. *Horum . . . . jaceat;* "the same, therefore, is some one of these [principles]; nor does a mind so active in its nature, lie immersed in the heart, or the brain, or according to Empedocles, in the blood." For *est* in the 15th line, Buherius substituted *esto* as the probable reading, because the consequence implied in *horum igitur aliquid animus est*, does not necessarily follow from what has been said before.

30. 17. *Empedocleo sanguine.* Empedocles is said, (page 18.) to have taught that the soul is blood diffused through the heart.

30. 21. *Qui . . . sentiat.* In this reading, Cicero does not tell us why Dicæarchus was not affected by grief; for he might not have perceived that he had a soul and yet have grieved. Pearce therefore thinks that Cicero wrote *quia animum se habere non sentiat*, that this may be the reason why Dicæarchus was not subject to grief.

30. 22. *Alter ita delectatur.* Aristoxenus, who

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was commonly called the musician. See note 18. 22.

31. 9. *Et spirabilem.* Cicero speaks of them in his treatise *De Nat. Deorum*, I. 24. See also note 20. 18. of this volume.

32. 17. *Sustentabitur . . . aluntur.* The ancients supposed the stars to be animated and supported by the vapors which are exhaled by the sun from the earth and waters. See *Cic. de Nat. Deorum*, II. 46.

32. 21. *Iis æmulemur.* This verb is generally joined with the accusative, this being the only instance in Cicero where it governs the dative. We find in Quintilian, (X. 1.) *nam et consummati jam patroni veteribus æmulantur.*

33. 13. *Ostium Ponti.* Commonly called the mouth of the Euxine sea, or the Thracian Bosphorus.

33. 15. *Argo . . . . arietis.* These are the lines of Ennius, borrowed by him from the Medea of Euripides. Cicero has somewhat changed them: for in Priscian and other writers, we find the quotation thus:

Argo, qua vecti Argivi, delecti viri
Petebant illam pellem inauratam arietis.

33. 16. *Inauratam arietis.* The Argonautic expedition is one of the most memorable transactions of antiquity, and references to it are interspersed in most of the writings of the ancients. The Greek writers tell us that the intention of this armament was to bring back a golden fleece which

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was detained by Ætes, king of Colchis. It was the fleece of the ram on which Phrixus and Helle fled to avoid the anger of Ino. Upon his arrival at Colchis, Phrixus sacrificed it to Mars, in whose temple the fleece was suspended. This fable has been explained thus: Phrixus flying with his sister Helle from the rage of their stepmother Ino, the daughter of Cadmus, went on board a ship whose ensign was a golden ram, and sailed to Colchis. Helle was drowned by the way, in that sea called from her the Hellespont, now the Dardanelles. This, it is said, was the ground of the poetical fable, that a ram with a golden fleece swam away with them to Colchis; and that Argonauts undertook their famous expedition in order to regain that fleece.

33. 18. *Europam . . . . . unda.* The author of this line is not known. The same quotation occurs in the treatise *De Nat. Deorum*, III. 10.

34. 6. *Nec audimus.* Pliny (*Nat. His.* II.) says, *Animo videmus; animo cernimus; oculi, seu vasa quædam, visibilem ejus partem accipiunt atque transmittunt; sic magna cogitatio obcæcat abducto intus visu; sic in morbo comitiali aperti nihil cernunt animo caligante.*

35. 10. *Acherusia . . . . loca.* Probably a quotation from the Andromache of Ennius.

35. 26. *Plurimi.* The disciples of Epicurus and Diagoras.

36. 27. *Præceptum Apollinis.* Pliny says this

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was not a precept of Pythian Apollo, but of Chilon, one of the seven sages of Greece; that it was inscribed in golden letters upon the temple of Apollo, may account for its being attributed to him. Hence Juvenal says,

. . . . *E cœlo descendit, γνῶθι σεαυτὸν.*

37. 23. *Quinetiam ceteris .... aliunde.* Plato asserts in plain terms, the eternity and self-existence of the soul, which, as we here learn from Cicero, he infers from its being the principle of motion in man. This, it must be acknowledged, is unsatisfactory reasoning; but the opinion it was intended to prove, was held by all the philosophers. They were unanimous in maintaining the *substance* of the soul, though not its personality, to be eternal, *a parte ante*, as well as *ad partem post.* And Cicero, where he tells us that this opinion passed from Pherecydes Syrus to Pythagoras, and from Pythagoras to Plato, expresses their notion of the soul's duration by the word *sempiternus*, which, in its original and proper sense, is applicable only to that which has neither beginning nor end. Indeed none of the philosophers of ancient Greece appear to have believed a creation possible; for it was a maxim universally received among them that nothing can come from nonentity, or go to nonentity. This maxim, as held by theistical philosophers, the learned Cudworth labors to interpret in a sense agreeable to our notions of the origin of the world; but the quotations urged by himself

must convince every competent reader that on this occasion he labors in vain.

39. 8. *Nam sanguinem, bilem,* &c. Lambin thinks the reading should be *sanguis, bilis,* &c. The change does not seem necessary, as a similar construction of the accusative is used by the best writers; e. g. Plautus says:

> *Hos quos videtis stare hic captivos duos,*
> *Illi qui astant, hi stant ambo, non sedent.*
>
> Capteivi, Prol. I.

and Virgil,

> *Urbem quam statuo vestra est.*
>
> A. I. 573.

39. 22. *Qui inscribitur "Menon."* A treatise on the subject of virtue, in which the author confutes the definitions of Menon, Aristippus, Gorgias, and Prodicus.

40. 13. *Esset.* This word is to be understood in the Platonic, not in the popular sense. Plato believed that alone *to be*, which is always the same, which has no beginning or ending.

40. 28. *Memoriâ Simonides.* There were many of this name who flourished at different times. The one here referred to, was a poet of Cea, (now Zia,) the son of Leoprepes. He excelled in various kinds of poetry, but especially in the elegiac, for which, as we learn from Horace and Quintilian, he was almost proverbially famous in antiquity. He was endowed with a remarkable memory, and some have attributed to him the invention of the art of recollecting by localizing ideas.

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41. 1. *Theodectes.* Of him and of his memory, other authors give no account. There was one of the name who was a disciple of Aristotle and Plato. He was an orator and poet, and is said to have written fifty tragedies, but does not appear to be the one referred to by Cicero. In some editions we find instead of Theodectes, the name of Themistocles, who is said to have had so great a memory that he could recollect the names of all his fellow citizens.

41. 2. *Pyrrho.* A king of Epirus, who waged war against the Romans. He claimed descent from Achilles. *Legatus ad senatum est missus.* There was a double embassy; one of the Romans to Pyrrhus, the other of Pyrrhus to the Romans; the former concerning the redemption of the captives, the latter concerning the confirmation of peace. The former was the embassy of Cyneas, according to Plutarch, the latter, according to Livy, and Eutropius. Cyneas is recorded by Pliny and others, as a most extraordinary instance of the powers of memory: he is said to have been able, the day after his arrival in Rome, to salute all the senators and knights by their names.

41. 3. *Charmadas.* A disciple of Carneades, founder of the new academy, of whom his master was wont to say, "that he always said the same things in the same manner." Antony, in our author's dialogues, "*De Oratore*" II. 88, calls him and Metrodorus *summos homines et divinâ prope memoriâ.*

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41. 4. *Noster Hortensius.* A distinguished Roman orator, born about the year 115 B. C. He began to plead before he was nineteen years of age, and with so much talent that Cicero said of him, "the genius of Hortensius, like the statue of Phidias, was at once beheld and approved." His memory was so remarkable, that he could repeat a whole oration in the words which he had previously conceived, without committing it to writing, and go through all the arguments of an opponent in their order,

41. 13. *Ut istos.* The disciples of Socrates. The modesty of their master was no less distinguished than his wisdom. He professed "to know only this, that he knew nothing," meaning by this declaration, which he often repeated, that he had no other intention than to convince his hearers of the narrow limits of the human understanding. Far from encouraging universal scepticism, he always spoke confidently and decidedly on moral subjects; but at the same time, he wished to expose to contempt the arrogance of those pretenders to science, who would not acknowledge themselves to be ignorant of any thing.

42. 13. *Literarum notis terminavit.* Few subjects have given rise to more discussion than the origin of alphabetic characters. The author and the era of this admirable invention are both lost in the darkness of remote antiquity. Even the nation to which it is due cannot now be ascertained. The

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Egyptians, the Assyrians, the Phœnicians, the Persians, the Indians, have all laid claim to the honor, and such have named its inventor among the remote and probably fabulous personages that figure in the earlier ages of their history. In consequence of this uncertainty respecting the author of alphabetic writing, and the high value and extreme difficulty of the invention itself, many have been inclined to attribute this art to an immediate revelation from the deity; contending that it was communicated with other invaluable gifts from above, in remote ages, to the descendants of Abraham, and probably to the patriarch Moses, who was the author of the most ancient compositions in alphabetical writing which we at present possess.

42. 22. *Non re, sed vocabulo.* It was the opinion of the Platonists, that the stars did not wander, but moved by fixed laws. This opinion was entertained by subsequent philosophers. Cicero, (*De Nat. Deor.* II. 20,) says, "But most worthy of our admiration is the motion of these five stars, falsely called wandering; for they cannot be said to wander which keep from all eternity their approaches and retreats, and have each their constant and established motions." He was so firm in this belief that he accused the Greeks of impiety for thinking differently.

42. 28. *Timæo.* A dialogue of Plato, which comprehends his whole doctrine on the subject of the formation of the universe. Through the whole

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of this dialogue the author supposes two eternal and independent causes of all things; one, that by which all things are made, which is God; the other, that from which all things are made, which is matter. He distinguishes between God, matter, and the universe, and supposes the architect of the world to have formed it out of a mass of pre-existent matter. Matter, according to Plato, is an eternal and infinite principle. He particularly insists upon the notion that it had originally no form, but is capable of receiving any. He calls it the mother and receptacle of forms, by the union of which with matter, the universe becomes perceptible to the senses; and maintains that the visible world owes its forms to the energy of the divine intellectual nature. His doctrine on the subject of matter is fully explained by Cicero, *Acad. Quæst.* I. 8.

43. 4. *Sphærâ.* Archimedes formed a glass sphere, or some kind of planetarium, which, with no small degree of accuracy, represented the phenomena of the heavenly bodies. Ovid alludes to this: (*Fast.* VI. 277.)

> *Arte Syracosiâ suspensus in aëre clauso,*
> *Stat globus, immensi parva figura poli.*

See also note 116. 5. vol. 2, where Archimedes is again spoken of.

43. 27. *Aut Juventate.* Bentley thinks that *aut* should be omitted, as Juventate means neither meat nor drink, and therefore ought not to be connected

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with *nectare* and *ambrosiâ*. The sentence would then be, *Non enim ambrosiâ deos aut nectare, Juventate pocula* [sc. *ambrosiæ aut nectaris*] *ministrante, lætari arbitror*. In his treatise *De Nat. Deor.* (I. 40,) our author has a similar sentence: *Ac poetæ quidem nectar, ambrosiam, epulas comparant, et aut Juventatem aut Ganymedem pocula ministrantem.*

44. 3. *Laomedonti.* Some commentators think Troi would be more correct, as Ganymedes is generally supposed to have been the son of Tros, a Trojan king. Lucian, however, calls him the son of Dardanus, and in Euripedes we find him spoken of as *Λαομεδόντιον παῖδα.*

45. 21. *Motum, celeritatem.* Bentley has *motus celeritatem.*

46. 2. *Maturitatem.* Some good editions have *maturationen*, which is probably more correct, as the passage seems to require a word to express, not the ripeness, but the act of ripening. Cicero (*De Nat. Deorum* I. 2,) says, *Cœlique mutationes, quibus omnia, quæ terra gignat, maturata pubescant.*

46. 7. *Quinque stellas ferri.* Saturn, Jupiter, Mars, Mercury, and Venus.

46. 12. *Duabus oris.* The temperate zones, which were all the ancients considered habitable.

46. 14. *Sub axe posita.* Meaning the north pole.

46. 18. *Ἀντίχθονα*: h. e. *locatam ad axem contrariam.*

47. 25. *Plumbei sumus*, i. e. stupid, or heavy, a

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figurative expression taken from the quality of lead. Plautus uses it in a different sense:

> *Verum ita sunt nostri divites:*
> *Si quid benefacias, levior plumâ est gratia:*
> *Si quid peccatum 'st, plumbéas iras gerunt.*
>
> Pœnulus, III. 6.

48. 6. *Adductus Socrates.* He was publicly accused by Anytus, a leather dresser, and Melitus, a rhetorician, of "not acknowledging the gods which the state acknowledges; of introducing new deities, and of violating the laws by corrupting the youth." On the day of the trial, Plato rose up to address the court in favor of his master, but he was soon commanded to sit down. Socrates then made his own defence, and unveiled, in the most powerful manner, the characters and motives of the accusers. A corrupt and unjust court, however, who had predetermined his death, listened not to the truth, and Socrates was condemned to be poisoned by hemlock. See also note 87. 18. and 88. 4. vol. II.

48. 7. *Nec patronum.* The eminent orator Lysias, composed an apology, in the name of his master, which he requested him to adopt; but Socrates excused himself by saying, that though it was eloquently written, it would not suit his character.

48. 17. *Duas esse vias.* Virgil (Æ. VI. 540) says:

> *Hic locus est partes ubi se via findit in ambas:*
> *Dextera quæ ditis magni sub mœnia tendit:*

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Hoc iter Elysium nobis : at læva malorum
Exercet pœnas, et ad impia Tartara mittit.

49. 7. *Nec . . . . amittimus.* Cicero considered a future state of rewards and punishments as a consequence of the soul's immortality, deducible from the attributes of God, and the condition of man's life on earth; and thought it so probable, that we could hardly doubt of it, he says, unless it happens to our minds, when they look unto themselves, as it does to our eyes, when they look too intensely at the sun, that finding their sight dazzled, they give over looking at all.

49. 18. *Cato . . . vitâ.* Cato of Utica. He was determined not to fall into the hands of the conquering Cæsar; seeing no chance of escape or of successful resistance, he committed suicide by stabbing himself.

51. 11. *Quos equidem non despicio.* He speaks here with academic dissimulation: his manner was very different in the dialogues where he introduces the Stoic's character. The meaning of the sentence is, Crowds of my opponents, not Epicureans only, will come to dissuade you from the doctrines I have been advocating. I do not indeed fear any great danger to you from the Epicureans; not that I despise them, but because I see, without knowing why it is so, that every man of learning holds them in contempt. But even my favorite Dicæarchus, a man by no means to be disregarded, has discoursed in opposition to this immortality.

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51. 16. *Quod Mitylenis sermo habetur:* i. e., Mitylene is the place where the scene of the dialogue is laid. This phraseology is common with Cicero in similar cases. Thus in his letter to Varro, communicating the Academic Questions, and prefixed to the copies of that work, he says, *Feci igitur sermonem inter nos habitum in Cumano, cum esset unâ Pomponius*, i. e., I have composed a dialogue, the scene of which is laid at Cumæ, &c.

51. 18. *Stoïci.* The Stoics fancied that the soul was a subtilized, fiery substance, which survived the body after death, and subsisted a long time, yet not eternally, but was to perish at last in the general conflagration. In which they allowed, as Cicero says, the only thing that was hard to conceive, its separate existence, yet denied whatever was not only easy to imagine, but a consequence of the other, its eternal duration.

51. 19. *Tamquam cornicibus.* Hesiod assigns nine ages of man to these birds; an exaggeration, no doubt; but most naturalists speak of their extraordinary longevity. Hence the *cornicum sæcla vetusta* of Lucretius, (Lib. V.) and *annosa cornix* of Horace, (Car. III. 17.)

51. 27. *In his enim est aliqua obscuritas.* It was an opinion of the Academics, that there is some obscurity in every thing, even the clearest.

52. 7. *Istos vero:* sc. *dimittamus.* He assents to the proposition of Marcus to dismiss the Stoics, and says, Let us dismiss them; for what can you

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do with men who, in opposition to all the demonstrations of reason, freely admit what is most difficult to believe, that the soul can exist independent of the body; but deny what is not only easy to believe, but consequent to their own confession, that if it may exist some time, it may forever.

52. 15. *A Platone suo:* i. e., from Plato, whom he much admires. We are not to infer from this, that Panætius was a disciple of Plato, for they lived in very different periods; but that he was partial to the Platonic philosophy, and yet a Stoic.

52. 17. *Homerum philosophorum.* So Macrobius calls Virgil the Mantuan Homer.

53. 6. *Semotas a mente et disclusas putat.* Plato had imagined a three-fold soul; the chief, i. e., reason, he had lodged in the head, as in a tower; and being willing to separate the other two, he placed anger in the breast, and desire under the præcordia. See page 19.

53. 14. *Ut . . . . feram:* "so that I bear with repining, to be called more than ordinarily stupid."

53. 16. *Idque . . . . affert:* "and as if this were a fact, he adduces a reason why it is so."

53. 24. *Facie, patris.* His father was Q. Fabius Allobrogicus, the son of Q. Fabius Æmilianus.

54. 16. *Democritum insimulat,* i. e. Epicurus accuses Democritus of saying that the sense of pain remains after death, although the soul perishes with the body.

54. 24. *Totumque hoc leve est, qualecumque est.*

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Bentley says that the force of *qualecumque* is such that the meaning of the passage would be, "and the whole of this is light, however severe it is," which would be absurd. He thinks that Cicero wrote *totumque hoc breve est, qualecumque est*, h. e. whether it be severe, as they contend, or trifling, as I myself believe, it is surely brief, because it is instantaneous.

55. 8. *Consolati sumus.* Tullia, the daughter of Cicero, died at the age of thirty-two. Her father's grief was excessive. Retired from the world and secluded from his friends, he drew up for himself a treatise of consolation, from which he professed to have received much comfort, though he wrote it at a time when in the opinion of philosophers he was not so wise as he ought to have been. In this work, he chiefly imitated Crantor, the Academic, who had left a celebrated piece on the same subject; yet he inserted also whatever pleased him from any other author who had written upon it; illustrating his precepts all the way by examples from their own history, of the most eminent Romans of both sexes, who had borne the same misfortune with remarkable fortitude. This work was much read by the primitive fathers, especially by Lactantius, to whom we are indebted for the few fragments which remain of it; for as the critics have long observed, that piece which we now see in the collections of Cicero's writings under the title of Consolatio, is undoubtedly spurious.

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55. 15. *Cleombrotum.* Ovid says of him in his "Ibis," 493.

> *Vel de præcipiti venias in Tartara saxo,*
> *Ut qui Socraticum de nece legit opus.*

55. 17. *Platonis libro.* His "Phædon," a dialogue on the immortality of the soul.

56. 1. *Metellus ille.* Surnamed Macedonicus. Valerius Maximus says of him: "*Nasci eum in urbe terrarum principe fortuna voluit, parentes nobilissimos dedit, adjecit animi rarissimas dotes et corporis vires, ut sufficere laboribus posset,*" &c. VII. 1.

56. 2. *Quinquaginta Priamus.* Virgil alludes to the same:

> *Quinquaginta illi thalami, spes tanta nepotum.*
> Æ. II. 503.

Homer also speaks of the fifty sons and twelve daughters of Priam. Iliad VI. 244.

56. 3. *Justâ uxore.* Hecuba, daughter of Cisseus, king of Thrace. She was the second wife of Priam, by whom he is said to have had nineteen children.

56. 8. *Cum in aram confugisset.* A large altar to Jupiter, the Protector, stood in the open court before the door of Priam's palace in Ilium. (Virgil Æ. II. 500—25.) Hither, according to the poets, Priam, Hecuba, and their daughters fled when the citadel was taken; and hence they were dragged with impious violence by Neoptolemus, the son of Achilles, and some of them put to death. All

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altars were places of refuge. The supplicants were considered as placing themselves under the protection of the deities to whom the altars were consecrated; and violence to the unfortunate, even to slaves and criminals, in such circumstances, was regarded as violence towards the deities themselves.

56. 8. *Hostilis manus.* Of Pyrrhus, son of Achilles.

56. 11. *Adstante .... laqueatis.* These and the verses which follow them are probably taken from the "Hecuba," or "Andromache," of Ennius.

56. 18. *Vitam evitari. Invitare* and *evitare* anciently meant "to deprive of life," and also "to take away."

56. 21. *Quod .... amisisset.* Ernesti supposes *eventum* and *amisisset* to be improperly connected, and that they afford no intelligible meaning. He proposes *regnum* instead of *eventum*, and in this way connects the clause with what goes before. An anonymous critic, however, quoted by Olivet, refers to a passage in Sallust, (Jug. 14.) where *amittere* is used with *egestatem*, &c., in a similar manner. If the Latinity of the passage be correct, and here seems to be the only ground of Ernesti's difficulty, *eventum* must be explained by what is before said of Priam, the loss of his children, and his own tragical death. The words *Quod ..... amisisset*, then, may be rendered, "If he [Priam] had died sooner, he would have avoided the issue, the catastrophe," i. e. the catastrophe before men-

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tioned: or if with Bentley we read *talem* instead of *tum*, the rendering then will be, such an issue, such a catastrophe, which makes the reference more direct.

56. 25. *Coronati Neapolitani.* It was a custom of that people to wear chaplets of flowers on their heads when they wished to offer congratulations.

57. 4. *Socero.* Julius Cæsar, to whose daughter Pompey was married.

57. 6. *Exercitu . . . . incidisset.* After the disastrous battle of Pharsalia, Pompey fled for succor to Ptolemy, king of Egypt. The murder of this distinguished man by the guardians of the Egyptian monarch has been poetically described by Lucan and Plutarch each in his own manner, without incurring the charge of having exaggerated its tragic features. It remains doubtful whether Cæsar wished his feeble antagonist to be put out of the way when he was out of condition to do mischief. But even had he wished his removal, he took pains to show that he had not wished it by means of assassination.

58. 18. *Tamquam in febri.* Our author in one of his epistles says, *Is etsi mihi nuntiavit te plane febri carere*, &c., and in Horace we find,

Caret tibi pectus inani
Ambitione? caret mortis formidine et irâ.

58. 26. *Regno carere.* This cannot correctly be said of one who never reigned, but of one who

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having been a king has been expelled from his kingdom, as in the case of Tarquinius Superbus.

59. 9. *Non L. Brutus.* Tarquinius, when driven from Rome, induced the inhabitants of Veii and Tarquinii to take arms against the Romans. A battle was fought beyond the Tiber; and Brutus and Aruns, the sons of Tarquinius Superbus, fell pierced by each other's spears. The body of Brutus was carried to Rome, where his colleague Valerius delivered a funeral oration upon the deceased.

59. 11. *Pater Decius.* P. Decius Mus. In a dangerous war with the Latins, it was agreed that he whose army should give way in battle, should devote himself to death for his country; the event took place in the succeeding combat, and Decius immediately plunged into the thickest part of the hostile forces, where he fell a sacrifice to his patriotism. His son of the same name, in the Etruscan war, and his grandson, in the war with Pyrrhus, performed similar acts of devotion. Lucan calls them *lustrales belli animæ.*

59. 13. *Uno bello.* The second Carthaginian war.

59. 14. *Paulum.* L. Paulus Æmilius was twice consul: in his first year he triumphed over the Illyrians: in his second he perished at Cannæ. He had a daughter Æmilia, who was the wife of Scipio Africanus, and a son, Lucius Paulus Æmilius, who was distinguished by two consulships and three triumphs.

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59. 14. *Geminum Cannæ.* In the memorable battle at Cannæ between the Romans and Carthaginians, L. Paulus Æmilius commanded the right of the Romans, Terentius Varro the left, and Servilius Geminus, the consul of the preceding year, was in the centre. That the loss of the battle was mainly caused by Varro's incapacity and imprudence, is a point on which all authorities are agreed, as they likewise are on the masterly style in which Hannibal formed his order of battle, and employed the various national tactics and weapons in his army. He even knew how to make an ally of the terrible south easterly wind of Apulia, mentioned by Pliny and Horace as well as by Livy, and which often instantaneously dries the fruit and withers the foliage in whole districts. The defeat of the Romans was one of the most dreadful mentioned in history. More than 50,000 of them found their death in the action, very many were slain afterwards, and 10,000 were made prisoners.

60. 4. *Nec pluris . . . . . captam*; i. e. M. Furius Camillus, who is dead, cares no more for this civil war between Pompey and Cæsar, than I cared for the sacking of Rome in the time of Camillus, before I was born.

61. 10. *Cum Luna laboret;* "when the moon is eclipsed."

63. 18. *Ut id resonaret.* In allusion, perhaps, to an amusement called κότταβος, much practised at entertainments, especially at Athens, which con-

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sists in flinging from a cup the remnant of liquor after drinking, to some distance into a copper basin placed on the floor, not letting any fall on the ground, and thus producing a loud sound. This was sometimes done, pronouncing the name of a friend or mistress, and from the sound produced, an omen was taken as to the state of that person's affections. Hence Cicero says "*pulchro Critiæ.*"

63. 19. *Pulchro Critiæ.* He was one of the thirty tyrants, and the most cruel of them all.

63. 25. *Quæ brevi consecuta est.* When Thrasybulus succeeded in liberating Athens from the dominion of the thirty tyrants.

64. 4. *Plato.* In his "Apology of Socrates."

65. 4. *Ajacem.* There were two distinguished persons of this name; one the son of Oileus, the other of Telamon. The latter is here referred to. In consequence of his disappointment at not obtaining the arms of Achilles, which were adjudged by the Greek chieftains to his rival Ulysses, he was bereaved of his understanding, (see page 124,) and whilst in this condition, committed suicide.

65. 5. *Summi regis.* Achilles.

65. 17. *Et hæc. . . . . agatis;* "And in this manner he proceeded; but nothing pleased me more than his last words; 'it is time,' said he, 'for me to go hence to death, you to your employments of life.'"

66. 22. *Cato.* In his "*Origines.*"

66. 25. *In quos;* "in behalf of whom." Our

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author often uses this preposition in such a sense. e. g. *Multa in Castorem scripta et Pollucem.*

67. 15. *Cyrenæum Theodorum.* A noted philosopher of the Cyrenaic school, and a disciple of Aristippus the younger. Many particulars are recorded of him by Diogenes Laertius, in his life of Aristippus. *Lysimachus.* He was king of Thrace, and a favorite of Alexander the Great. With great courage and ability, he was characterized by a cruel and ferocious disposition, which rendered him unworthy of his high station. He was killed in a bloody battle against Seleucus, 281 B. C.

68. 2. *Critone.* An Athenian philosopher, who flourished B. C. 400. He was one of the most zealous disciples of Socrates, and supplied him with whatever he wanted. He had several scholars who proved great men.

68. 11. *Diogenes.* The Cynic, a famous philosopher, the son of a banker of Sinope. Being banished with his father for coining false money, he retired to Athens where he studied philosophy under Antisthenes. He added new degrees of austerity to the sect of the Cynics, and never did any philosopher carry so far a contempt for the conveniences of life. He was one of those extraordinary men who run every thing to extremity, without excepting even reason itself; and who confirm the saying that "there is no great genius without a tincture of madness." He used to call himself a vagabond who had neither house nor

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country; was obliged to beg, was ill clothed, and lived from hand to mouth; and yet, says Ælian, he took as much pride in these things as Alexander could in the conquest of the world. He was not indeed a jot more humble than those who are clothed in rich apparel, and fare sumptuously every day. He looked down on all the world with scorn; he magisterially censured all mankind, and thought himself unquestionably superior to all mankind. He had great presence of mind, as appears from his smart sayings and quick repartees; Plato seems to have hit off his true character when he called him a Socrates run mad. He died at Corinth when he was about 90 years old, but authors are not agreed either as to the time or manner of his death. He had for his disciples Onesicritus, Phocion, Stilpo of Megara, and several other great men. His works are lost.

69. 13. *Ecce alius.* Ful. Ursinus says that Memnon, the son of Aurora, is here alluded to. Manutius says it is Polydorus, who was slain by Polymnestor, king of Thrace, and thrown into the sea; that the passage represents Polydorus cast upon the shore and entreating his mother, Hecuba, to bury him.

70. 3. *Cum multi;* i. e. *quamvis multi.*

70. 13. *Quæ . . . . sunt;* these things would be painful indeed were he sensible; without sensation they are nothing. Bentley thinks this sentence rigid, and inconsistent with the genius of Cicero.

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He conjectures that the reading should be: "*Quæ, ut essent dura, si sentirentur; nulla sine sensu sunt.*

70. 24. *Condiunt Ægyptii.* Embalming, as an art, was carried to great perfection in Egypt, and conducted by persons specially initiated in it. According to Herodotus, the operator first proceeded to extract the brain through the nostrils by means of a crooked instrument, and filled up the cavity with balsamic ingredients. He next laid open the abdomen, and the intestines being removed, were cleaned with wine and odoriferous substances, and then returned; or they were perhaps thrown into the Nile. The cavity was filled with aromatic matter, and sewed up again. After this the body was deposited 70 days in nitre, and having been removed when these elapsed, it was washed once more and swathed in fine linen besmeared with gum. The process was now completed after the most expensive method. By another process, a quantity of oil of cedar being injected, and the body laid 70 days, as before, in nitre, the oil on expulsion brought away the intestines, and the nitre consuming the flesh, left nothing but the skin and bones, whereby embalming was also completed. When returned to the survivors, the body had acquired a fragrant odor, every member remained entire, no part had undergone any change: the beauty and appearance of the face were exactly as they had originally been; even the hairs of the eyelids and eyebrows remained in their places. Thus

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says Diodorus, many of the Egyptians who keep the dead bodies of their ancestors in magnificent houses, see the real features of those who died many ages before they themselves were born, and take as much pleasure in gazing on the countenance of each, as if they still lived among them." The preservation of the dead in the dwellings of the living, and their interment within its walls, was not peculiar to the Egyptians. In Scripture it is said, that Samuel was buried in his house at Ramah: and of Joab, that "Benaiah, the son of Jehoida, went up and fell upon him and slew him, and he was buried in his own house in the wilderness." Nor are examples of this wanting in modern history, as the Chinese are said to keep the bodies of their relatives long unburied beside them; and some barbarous nations on the coast of Africa inter a deceased relative in the hut which he inhabited.

71. 1. *Persæ . . . . condunt:* "The Persians, says Herodotus, (I.) cover the body with a sufficient quantity of wax, and afterwards lay it in the ground." Speaking of the Scythians, he says, (IV.) "when their king dies, they dig a great hole in the ground of a quadrangular form, and having received the body covered with wax, they open and cleanse the belly, fill the space with bruised cypress, incense, seeds of parsley and annis." Besides the ordinary modes of embalming, immersion in honey was also practised by the ancients.

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If we may credit a Roman poet, the body of Alexander the Great, which was entombed in Alexandria, had been embalmed in honey:

Duc et ad Æmathios manes ubi belliger orbis,
Conditur Hybleæ perfusus nectare ducat.

Statius.

Æmilius Probus says that the body of Agesilaus, who died on the coast of Africa, in what was called the Port of Menelaus, was covered with wax, because honey enough for embalming could not be obtained.

71. 3. *Magorum.* The Magians were a religious sect in Persia and other eastern countries, who maintained that there were two principles, one the cause of all good, the other the cause of all evil; abominating the adoration of images, they worshipped God only by fire. This religion was reformed by Zoroaster, who maintained that there was one supreme, independent Being, and under him two principles or angels, one the angel of goodness and light, and the other of evil and darkness; that there is a perpetual struggle between them which shall last to the end of the world; that then the angel of darkness and his disciples shall go into a world of their own, where they shall be punished in everlasting darkness; and the angel of light and his disciples shall also go into a world of their own, where they shall be rewarded in everlasting light.

71. 4. *Nisi a feris sint ante laniata.* Herodotus

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and Strabo inform us, that the Magians did not inter the bodies of their dead, but exposed them to beasts of prey. The Hyrcanians, or natives of Irak, as we denominate it, had dogs trained, if they could require any training, to devour the dead; and the Bactrians were so tenacious of this fashion, that when Nicanor, governor for Alexander, wished to abolish it, he was very near losing the whole province. According to Justin, the Parthians exposed the dead to be devoured by dogs and birds, and afterwards buried the naked bones.

71. 22. *Quam utinam.* In many good editions we find *quæ utinam; quam* is a conjectural reading of Davis.

71. 23. *Obire;* "to meet," i. e. to avail myself of. He has had many seasonable periods for death, which he regrets to have lost.

72. 1. *Quamvis non sentiant.* Bentley rejects these words, because they are tautological.

72. 13. *Pugnæ Leuctricæ.* In which Epaminondas overcame the before invincible Lacedæmonians. This was one of the most decisive battles in the history of Greece. Yet according to Xenophon, the loss of the Lacedæmonians did not exceed 1,400. Diodorus, who states it at 4,000, has probably followed an account which greatly exaggerates it, even if it were meant to include the loss of the allies, which appears to have been very trifling. Cleombrotus, the king, and many distinguished men with him fell in this contest.

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72. 14. *Curium.* M' Curius Dentatus. *Fabricium.* C. Fabricius Luscinus. *Calatinum.* A. Atilius Calatinus.

72. 16. *Maximum.* Probably M. Valerius Corvus, to whom the gentile name of Maximus was also given. *Paulum.* L. Paulus Æmilius.

72. 26. *Rhodius Diagoras.* He gained a victory at the Olympic games which has been celebrated by Pindar, (Ode VII.) and recorded in golden letters in the temple of Minerva.

74. 9. *Herodoto.* In his first book, where he says many things upon the subject of death.

74. 10. *Argiæ sacerdotis;* priestess of Argos. This personage held an important place in the religion of the Argives.

75. 5. *A Midâ captus.* Silenus, the tutor and foster-father of Bacchus, having in a state of intoxication strayed from him, was carried to Midas, and by him restored to Bacchus. See Ovid's Met. XI.

75. 9. *Cresphonte.* This tragedy of Euripides is not extant; the passage here recorded is also quoted by Plutarch.

75. 15. *In "Consolatione" Crantoris.* This was a short treatise upon the subject of grief, written by Crantor, an Academic philosopher of Soli, a town of Cilicia.

75. 24. *Causam . . . . . judicatam;* "that this question, in a course of facts, [referring to what is repeated in the preceding narrative,] has been decided by the immortal gods."

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75. 25. *Alcidamas.* Of Elæa in Æolia. He was contemporary with Isocrates, and lived about 400 years B. C. Two orations are extant under his name. Cicero here mentions him as the author of a discourse on the praise of death.

76. 18. *Harmodius et Aristogiton.* Among the patriotic songs of the Athenians, there are none more frequently mentioned by ancient authors, than those upon Harmodius and Aristogiton, who put to death Hipparchus and Hippias, the sons and successors of Pisistratus, king of Athens, an event which was a signal to the Athenians for recovering their liberty.

78. 2. *Velis passis;* "with crowded sails," i. e. as soon as possible.

BOOK II.

79. 1. *Neoptolemus.* Nothing more remains of the Neoptolemus here referred to. There was another of the same name, a brother of Pyrrhus, and son of Achilles; also one of Alexander's generals.

80. 25. *Genus Atticorum.* There was another set of Orators at Rome, men of parts and learning, and of the first quality; who, while they acknowledged the superiority of Cicero's genius, yet censured his diction as not truly Attic or classical; some calling it loose and languid, others tumid and

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exuberant. These men affected a minute and fastidious correctness, pointed sentences, short and concise periods, without a syllable to spare in them; as if the perfection of oratory consisted in a frugality of words, and in crowding our sentiments in the narrowest compass. The chief patrons of this taste were M. Brutus, Asinius Pollio and Sallust, whom Seneca seems to treat as the authors of the obscure, abrupt and sententious style. Cicero often ridicules these pretenders to Attic elegance, as judging of eloquence not by the force of the art, but of their own weakness; resolving to decry what they could not attain, and to admire nothing which they could not imitate.

81. 5. *Secundo populo*; "with the people favoring him."

81. 6. *Quem nos maxime.* The Academic philosophy. Cicero tells us in his treatise "*De Finibus*," why he was partial to it.

81. 20. *Languenti Græciæ eripiant.* The Romans at that time were accustomed to send their young men to Athens, where Philo, Antiochus, &c. flourished. The term *languenti* is applied to Greece because she no longer had such distinguished men as Plato, Aristotle, Pythagoras, Democritus, Socrates, &c.

81. 22. *Sicut reliquas . . . transtulerunt.* When Apollonius, a Greek rhetorician, first heard an oration of Cicero in the Greek language, he was so struck with admiration, that he exclaimed, "I

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praise and admire you, O Cicero; but I pity the misfortune of the Grecians when I see that eloquence and erudition, which were all the good things left to them, must now be transferred by you to Rome."

82. 8. *Sequimur probabilia.* A practice peculiar to the Academies.

82. 23. *Quorum.* The Epicureans.

83. 7. *Reliquosque Socraticos.* Among the Socratic philosophers were Antisthenes, Aristippus, Phædon, Plato, Euclid, Aristotle, and others, who formed various sects. The Cynics sprang from Antisthenes, the Cyreneans from Aristippus, the Eliacs from Phædon, the Academics from Plato, the Megareans from Euclid, &c.

83. 24. *Quâ princeps usus est.* Aristotle practised different methods of teaching at different times.

83. 28. *Familiaribus nostris.* Hirtius, Dolabella, Brutus, M. Piso.

84. 5. *Academiam.* See note 122. 1.

86. 5. *Falsumque . . . . emitent;* "and that sentiment of Accius is false and asserted without foundation: "*Good grain, though it be planted in a sterile field, springs up and flourishes by the vigor of its own nature.*"

87. 8. *Animoque . . . . repugnante:* "and I require of you a tractable mind," i. e. you must not contradict me.

88. 11. *Metrodorus.* Of Athens, a distinguished

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follower of Epicurus; he was a man of remarkable memory.

88. 21. *Hercule.* Who being unable to endure the pain occasioned by the poisoned robe sent to him by Dejanira, is represented by Ovid as preparing his own funeral pile on mount Œta, and laying himself upon it with great composure. *Met.* IX. 238.

88. 26. *Illi ipsi.* The Stoics.

89. 22. *Heu . . . . æstus.* These trochaic lines, Manutius says, are taken from a tragedy of Accius. The meaning is, "who, alas, will throw me from the high summit of the rock, into the salt waves."

90. 4. *Trachiniis.* The titles of the ancient tragedies were usually given to them either from the persons concerned, the business of the drama, or the place where it was transacted. The Trachiniæ is so called from Trachis, a small country of Phthiotis in Thessaly, to which place Dejanira had accompanied Hercules in his voluntary banishment, and where she remained under the protection of Ceyx, the king, during the absence of her husband on his expedition to Œchalia.

90. 9. *Junonis terror.* Juno being jealous of Alcmena who had recently given birth to Hercules by Jupiter, sent two terrific serpents to destroy the infant. Hercules, grasping them with both hands, easily strangled them.

90. 19. *Moles gigantûm.* Referring to those whom Hercules is said to have conquered in Italy;

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or those whom Juno had employed against him; or those who had sprung from the blood of the Nemæan lion; or those whom he slew at the isthmus of Corinth.

90. 19. *Biformato impetu Centaurus.* By the same figure, which is familiar to the poets, Horace speaks of "*crines Paridis adulteros;*" and Cicero says "*barbara immanitas,*" i. e. *barbarorum.* The centaur is called double shaped because he is said to be composed of a man's bust upon a horse's body.

90. 19. *Centaurus.* Nessus.

90. 21. *Non Graia via.* In allusion to Troy, which Hercules is said to have pillaged on account of the treachery of Laomedon, who refused to give him the horses he had promised; or perhaps to the island of Cos, which he is said to have plundered, Eurypilus, the king, and his whole family, having been put to death.

90. 22. *Relegata ultimis.* He came to Iberia, or Spain, in the extreme part of which he erected his two pillars, as the utmost limits of the known world. By some writers, these pillars are located at the isthmus of Corinth; Polybius, Dicæarchus, Eratosthenes, and almost all the Grecian authors, place them at the strait of Euripus; the Spaniards and Africans, at Gades.

90. 25. *O nate.* He is addressing Hyllus, his son, by Dejanira. This pathetic lamentation of Hercules, has met with universal applause from the

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admirers and critics of antiquity. The translation here given seems to be almost the only specimen of Cicero's poetical abilities.

90. 26. *Nec . . . . piis*, i. e. Do not suffer, whilst I am dying, your affection for your mother to be exceeded by your love for me. Seize her, and with pious hands give her to my wrath.

90. 31. *Heu . . . . occidit:* "Alas, can it be, that like a girl I must weep, whom no one ever saw lamenting a misfortune? Has my manliness become effeminate, and by affliction sunk so low?"

91. 7. *Nunc . . . . ardor:* "now the acutest pangs torment me: now the burning poison [of the garment] is creeping through my limbs."

91. 10. *Nemeæus leo.* The first labor of Hercules, imposed upon him by Eurystheus, was the killing of a lion in Nemea, a wood of Achaia, whose hide was proof against any weapon.

91. 12. *Lernam.* His second labor was to destroy the Lernæan hydra which had seven heads according to Apollodorus, fifty according to Simonides, and one hundred according to Diodorus. *Excetrâ.* So called because when one head was cut off, two or three more sprung up in its place. Plautus uses the same word in his "*Persa*," I. 1. 3.

Nam cum leone, et cum excetrâ, cum cervo, cum apro Ætolico,
Cum avibus Stymphalicis, cum Antæo deluctari mavelim,
Quam cum amore.

91. 13. *Bicorporem.* In allusion to the centaurs whom he killed in his pursuit of the wild boar of Erymanthus.

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91. 14. *Erymanthiam.* Another labor of Hercules was to bring alive to Eurystheus a wild boar which ravaged the neighborhood of Erymanthus.

91. 16. *Tricipitem.* The last and most dangerous of his labors was to bring upon earth the three-headed dog Cerberus. Descending by a cave on mount Tænarus, he was permitted by Pluto to carry away his friends Theseus and Pirithous, who were condemned to punishment in hell; and Cerberus also was granted to his prayers, provided he made use of no arms, but only of force to drag him away. *Hydrâ generatum.* Hesiod says he was born of Typhon and Echidna. In this, as in many other statements, there is a difference of opinion among mythological writers.

91. 18. *Draconem.* At the marriage of Juno, she is said to have given to Jupiter certain fruit trees which bore golden apples. The Hesperides had the keeping of these, assisted by a dragon to watch the garden where the fruit grew. This dragon had a hundred heads and various voices. Hercules slew him and carried the apples to Eurystheus. Pliny and Solinus suppose the dragon to be no other than an arm of the sea wherewith the garden was encompassed, and which defended the entrance thereof. Varro supposes that the golden apples were nothing but sheep. Others, with more probability, say they were oranges.

91. 28. *Furtum Lemnium.* So called either because any atrocious crime was figuratively called

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Lemnian from the savage character of the Lemnians, who, according to Herodotus, put to death all the children they had by the women of Attica; or because fire and Vulcan, who was a Lemnian, are often used synonymously by the poets.

92. 4. *Hæc dicit.* The tragedy from which these lines are taken is not extant. The name of it was "Prometheus Bound."

92. 5. *Titanum soboles.* Prometheus was the son of Iapetus, one of the Titans. Horace says, (*Od.* I. 3.)

Audax Iapeti genus
Ignem fraude malâ gentibus intulit.

92. 6. *Generata cœlo.* The Titans were sons of Cœlus and Terra, i. e. of Heaven and Earth, according to Hesiod and Apollodorus. They are said to have derived their name from their mother, and hence the most ancient fabulous histories have made them pass for sons of the Earth. Banier observes, that although most of the ancients have confounded giants with the Titans, they ought to be distinguished. The latter, he says, were of an illustrious family, and extended their empire over one part of the world; the others were so many banditti dispersed over Thessaly, who occasioned great trouble to the Titans. Hesiod distinguishes them from one another, and states that the giants were not born till long after the overthrow of the Titans, and after the wars which these carried on against the others. According to the learned Mr.

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Briant, the Titans were those Cuthites, or sons of Chus, called giants, who were employed in building the tower of Babel, and who were afterwards dispersed.

92. 16. *Jovis satelles.* The eagle which was consecrated to Jupiter as early as the war with the Titans. On his way to that war to free his parents from the bondage of the Titans, an eagle is said to have given him an omen of future victory; on this account he chose that the bird should be sacred to him, and its wings be borne on his standards.

92. 29. *Sectis.* Æschylus says that Prometheus was bound for thirty thousand years.

94. 25. *Ratiunculas.* The Stoics were accustomed to dispute by short arguments; for instance, *Qui prudens est, temperans est; qui temperans, constans; qui constans, imperturbatus; qui imperturbatus, sine tristitiâ; qui sine tristitiâ, beatus; ergo, prudens, beatus est.* This mode of arguing was called *sorites*, or the accumulation of one proposition upon another, and the drawing a conclusion from the whole.

95. 2. *Capior:* "I am deceived."

96. 7. *Nihil est plane.* A figurative expression, "of no consequence."

96. 16. *Nihil proficientem, et laborantem.* Bentley thinks that either the construction should be *laborantem, et nihil proficientem*, or *frustra* should be inserted before *laborantem.*

97. 1. *Corinthiis;* sc. *vasis.* The Corinthian

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brass of which vessels were made, was a metal held in great esteem, consisting of a mixture of gold, silver and copper.

97. 8. *Potes dicere, &c.* There are various readings of this passage. Bentley gives the following ingenious one: *num humana contemnentem potes te dicere? aut Philoctetam illum: a te enim malo discedere.*

97. 10. *Qui.* Probably referring to Prometheus, whose rock is moist with his tears. But Beroaldus thinks the passage alludes to Philoctetes, who is said to have lain in his cave ten years.

97. 18. *Pungit ....jugulum:* "pain vexes you: let it sting you to the heart. If you have no defence, submit to it."

97. 20. *Vulcaniis armis:* which were impenetrable. Allusion is here made to the armor made by Vulcan for Achilles. See *Homer's Iliad.* Σ. 470.

97. 23. *Cretum quidem leges.* Strabo says that laws were made by Minos, who gradually introduced a more civilized mode of life among the Cretans. One of their laws had reference to the dance in armor, which was called the Pyrrhic dance. Lycurgus went to Crete and transferred nearly all these laws to Sparta.

97. 24. *De Jovis sententiâ.* Minos, with a view of giving greater authority to his laws, retired into a cave at Crete, where he feigned that Jupiter, his father, dictated them to him, and every time he returned from the cave he announced some new

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law. Hence Homer (*Odyss.* 19) gives him the title of Jupiter's disciple.

98. 16. *Studiosos.* Φιλοπόνους.

99. 6. *Eurotas.* A river of the Peloponnesus, which rose in Arcadia, flowed south through Laconia, passing by Lacedæmon, and emptied into the Laconic gulf. In this river the Spartan youth were accustomed to bathe after the fatigues of the day. The Romans used the Tiber for the same purpose.

99. 7. *Fertilitas barbara.* In allusion to the expensive ornaments and luxury in which the wives of the Trojans and Medes indulged.

99. 13. *Mora.* A division of the Lacedæmonian army, consisting of three, five, or seven hundred men, was so called.

99. 13. *Ad tibiam.* Valerius Maximus, (II. 6.) speaks of the same custom of the Spartans: *Non ante ad dimicandum descendebant, quam tibiæ concentu et anapæsti pedis modulo cohortationis calorem animo traxissent.* Thucydides says that the custom was instituted by the Lacedæmonians, that they might not appear scattered and without discipline in battle; and Aristotle, that they might easily distinguish the cowards from those who conducted themselves bravely. In some editions, we find, *quorum procedit motus ad tibiam, &c.*

99. 17. *Ferre cibaria.* The load which a Roman soldier carried is almost incredible. Young recruits were required to bear a weight of sixty

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pounds, and to march in military step, that they might learn to endure the weight of the arms and provisions necessary to be carried in their expeditions. Virgil, (*G.* III. 346,) says:

Non secus ac patriis acer Romanus in armis
Injusto sub fasce viam quam carpit, et hosti
Ante exspectatum positis stat in agmine castris.

99. 18. *Ferre vallum.* Horace, (*Epod.* 9,) says:

Romanus, eheu! (posteri negabitis)
Emancipatus feminæ,
Fert vallum et arma miles . . . . .

L. Q. Cincinnatus, according to Livy, required every soldier to appear in the field with twelve palisades, and cooked provisions for five days.

99. 23. *Expeditis armis, &c.* Adjectives are often used adverbially. Cicero means to say, that the Roman soldiers use their arms as readily as their limbs.

99. 25. *Clamor.* The Greeks were accustomed to engage in battle without noise; but the Roman soldiers rushed forward to the charge with a great shout to animate one another and intimidate the enemy.

100. 3. *Experti sumus.* As in the contest in which the young soldiers of Pompey were defeated by the veterans of Cæsar.

100. 8. *At vero ille.* The verses which follow seem to be an imitation by some Latin poet, of the passage in Homer, (*Iliad* XI.) in which Eurypylus is wounded by Paris, and asks aid of Patroclus.

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100. 9. *A quo obligetur:* "by whom his wound may be dressed."

100. 12. *Priusquam .... accedi:* "Before I meet death inflicted upon me by a hostile hand, (my gushing blood can in no way be stopped,) I ask your aid if by any means my death can be averted. For the wounded fill the porches of the sons of Æsculapius, so that no access to them can be obtained."

100. 15. *Nam Æsclapii.* Podalirius and Machaon were sons of Æsculapius. The author of these lines does not follow exactly the account given by Homer. That poet represents Podalirius and Machaon unable to assist Eurypylus because one of them was wounded, and the other still fighting; but here it seems they were prevented by the great number of wounded persons brought to them for cure.

100. 25. *Si quidem homo est:* "if he has any humanity."

101. 6. *Æsopus.* A distinguished tragic actor, who flourished in the time of Cicero, and amassed great wealth by his profession. Our author says of him, (Epist. I. 7,) *Deliciæ vero tuæ, noster Æsopus.* And Horace: *Quæ gravis Æsopus, quæ doctus Roscius egit.* He is said to have lived in the most luxurious and extravagant manner.

101. 7. *Ubi fortuna.* Eurypylus is describing the movements of the Grecian army.

101. 16. *Subduc .... athletæ.* The name of

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athletæ was, in the later period of Grecian history and among the Romans, properly confined to those persons who devoted themselves to a course of training which might fit them to excel in contests of agility and strength, and who in fact made athletic exercises their profession.

101. 21. *Cæstibus.* These were the thongs or bands of leather which were tied round the hands of boxers, in order to render their blows more powerful. The *cestus* was in use for this purpose from the earliest times. When Epeus and Euryalus, in the Iliad (XXIII. 684,) prepare themselves for boxing, they put on their hands thongs made of ox hide. The *cestus* used in later times in the public games seems to have been a most formidable weapon. It was frequently covered with knots and nails, and loaded with lead and iron; whence Virgil, (*Æ.* V. 404,) speaking of it says:

Tantorum ingentia septem
Terga boum plumbo insuto ferroque rigebant.

101. 24. *Gladiatores.* These were men who fought with swords in the amphitheatre and other places for the amusement of the Roman people. They are said to have been first exhibited by the Etrurians, and to have had their origin from the custom of killing slaves and captives at the funeral pyres of the deceased. A show of gladiators was called *munus*, and the person who exhibited it, *editor*, *munerator*, or *dominus*, as on page 102, line 2.

102. 12. *Samnis . . . . locoque.* A verse from

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Lucilius, (Sat. IV.) who is speaking of Eserninus, and calling him contemptuously a Samnite. Many gladiators were so called, because they were armed in the same way as that people, and were particularly distinguished by the oblong *scutum*.

103. 5. *Falsâ ejus visione et specie*; i. e. by an erroneous idea, or conception of it.

103. 6. *Doloremque* [*ejus*] *omnem esse tolerabilem.* If *ejus* be the true reading, the meaning would be that of *dolorem doloris*, which is absurd. Bentley substitutes *rebus*, as opposed to *falsâ specie.*

104. 8. *Iterandum.* Some good editions have *iteradum.* In the *Acad. Quæst.* of our author, we find *Age, asta, mane, iteradum eadem et ista mihi.* So *adesdum* is frequently found in comic writers.

107. 12. *Niptris.* So salled from νίπτω. There was a play of this name by Sophocles, and a translation of it by Pacuvius, neither of which is extant. This fragment and what follows are from the translation.

107. 17. *Tamen huic.* As a comparison is here made between Sophocles and Pacuvius, Bentley thinks the reading should be *apud hunc.*

108. 26. *Zeno.* Called the Eleatic, to distinguish him from Zeno the Stoic. He was a native of Elea in Magna Græcia, and the adopted son and disciple of Parmenides.

109. 3. *Anaxarcho.* A Grecian philosopher of the Eleatic school. He was a native of Abdera, and flourished about 340 B. C. He is said ap-

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parently without truth, to have expired by the cruel death of being pounded in a mortar; a torture inflicted upon him by Nicocreon, king of Cyprus, and which he endured with the greatest fortitude.

109. 6. *Calanus.* An Indian philosopher, who followed Alexander the Great, in his expedition to India.

109. 7. *Suâ voluntate.* Which was the custom in India, according to Q. Curtius and Lucan:

> *Quique suas struxere pyras, vivique calentes*
> *Conscendere rogos.*

109. 14. *Rusticanus.* Of an obscure family in the district of Arpinum.

110. 2. *Abjecto scuto.* For he could not run if he retained it, nor fight after he had thrown it away. Any coward who fled from the battle was therefore called by the Greeks Ῥιψασπίς.

111. 11. *M. Antonium.* One of the greatest orators of Rome. In the judgment of Cicero, it was owing to him and to Crassus, that Italy was the rival of Greece in the art of eloquence. He makes him one of the principal interlocutors in his dialogue on oratory; and in his treatise on Famous Orators describes at length his character as a speaker.

111. 11. *Pro se ipse.* Having obtained the quæstorship of a province in Asia, he had proceeded to Brundusium, when he was informed that he was accused of incest, and that the cause lay before Cassius the prætor, who was a very severe judge.

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Declining to avail himself of the privilege belonging to those who were absent in the service of the commonwealth, against whom no accusation could be preferred, he hastened back to Rome and submitted to a trial in which he was honorably acquitted.

112. 18. *Decii.* See note 59. 11.

113. 2. *Heracleotes Dionysius.* A distinguished disciple of Plato.

113. 14. *Epigonis.* A tragedy of Æschylus, translated by Accius.

113. 15. *Audisne.... abdite.* According to some commentators, this is the exclamation of Alcmæon invoking his deceased father Amphiaraus; according to others, of some one upbraiding Alcmæon for his degeneracy.

113. 18. *Noster Posidonius.* A Grecian philosopher of the Stoic sect. He flourished 50 or 60 years B. C., and was a native of Apamea in Syria. He lived and taught philosophy at Rhodes, whence he is often considered a Rhodian. For a similar reason Apollonius of Alabanda in Caria, was called a Rhodian. Cicero attended the lectures of both these masters.

113. 19. *Narrare Pompeius.* After the successful termination of the war against Mithridates, Pompey attended the lectures of the most distinguished professors of the liberal arts at Rhodes, and made generous presents to them. He did the same at Athens.

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114. 9. *Omninoque . . . . tolerabiles.* By *labores* in this sentence, is meant the gymnastic games, such as the Olympic, Pythian, &c. For *contemnendo* Bentley substitutes *contendendo.*

114. 16. *Petessunt.* An obsolete word for *petunt.* It is found in other writings of Cicero. In Plautus we find *impetrasso*, *reconciliasso* and many similar words.

114. 18. *Quæ flamma est?* i. e. *quod periculum est?* So in the Eunuch of Terence: *Ex flammâ te petere cibum posse arbitror.*

114. 20. *Punctis;* "votes." In ancient times, before separate tablets were used in voting, a man called *rogator*, used to mark the votes, one by one, by points on wax tablets. Horace, (*Art. Poet.* 343,) says:

> *Omne tulit punctum, qui miscuit utile dulci,*
> *Lectorem delectando, pariterque monendo.*

115. 14. *Neque plausum captans:* i. e. *plausumque non captans.*

116. 10. *Cimbri.* The most northern people of Germany mentioned by Pliny, Strabo, Mela and Tacitus: but they are not agreed with respect to their origin, some tracing them to the Scythians, and others to the Cimmerians. They anciently occupied the peninsula which stretches out into the German sea, and is known under the name of the Cimbric Chersonesus.

116. 10. *Celtiberi.* A powerful and celebrated people who occupied the greatest part of the inte-

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rior of Spain. According to Diodorus Siculus, they were a people composed of two nations, the Iberians and the Celtes.

117. 2. *Delphinus, ut Arionem Methymnæum.* A well known fable related by Herodotus, (I. 23. 24.) and Ovid. (*Fast.* II. 83.)

117. 4. *Neptunii.* The fable says that the horses which drew the chariot of Pelops had wings, and that they had been given by Neptune; the meaning of which is, if we may believe Pindar and Palæphatus, that Pelops made use of a ship with sails to carry off Hippodamia.

BOOK III.

118. 4. *Deorum immortalium.* Apollo and his son Æsculapius, the latter having been deified on account of his skill in the healing art.

120. 9. *Imago;* "an echo." So in Horace, (*Carm.* I. 12.)

. . . *Cujus recinet jocosa*
Nomen imago.

121. 22. *Hortensio.* One of the philosophical works of Cicero, often cited, and highly commended by Augustine. It was published in the way of dialogue, in honor of his deceased friend; where in a debate of learning, he undertook, as he had often done in contests at the bar, the defence of philosophy against Hortensius, to whom he assigned the part of arraigning it. See note 41. 4.

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121. 22. *De maximis rebus.* Pertaining to philosophy, of which our author treats in his *Acad. Quæst.* and books *De Finibus Bon. et Mal.*

122. 5. *In sapientem ægritudo.* The Stoics advanced many extravagant opinions concerning their wise man. For example, that he feels neither pain nor pleasure; that he exercises no pity; that he is free from faults; that he is divine; that he can neither deceive nor be deceived; that he does all things well; that he alone is great, noble, ingenious; that he is the only friend; that he alone is free; that he is a prophet, a prince and a king, and the like. These paradoxical vauntings were humorously ridiculed by Horace, *Serm.* I. *sat.* 3. The Stoics, however, did not suppose their wise man actually existed; but they formed in their imagination an image of perfection towards which every man should constantly aspire.

123. 9. *Igitur insaniunt.* It was a paradox of the Stoics, that all fools were mad. Horace says, (*Serm.* II. 3. 43.)

> *Quem mala stultitia, et quemcumque inscitia veri*
> *Cæcum agit, insanum Chrysippi porticus et grex*
> *Autumat.*

124. 26. *Ajacem* [*Telamonium*]. See note 65. 4.

125. 17. *Crantor.* A celebrated philosopher of the old Academy, who flourished 300 years B. C. He was highly esteemed for the purity of his moral doctrine, as we may infer from the praises bestowed upon him by the ancients.

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125. 18. *Minime . . . corpore.* A quotation from Crantor's discourse on "Grief." Our author in his *Quæst. Acad.* IV. 44, says of this discourse, *Est enim non magnus, verum aureolus, et, ut Tuberoni Panætius præcipit, ad verbum ediscendus libellus.*

125. 21. *Ne . . . . corpore;* "I would choose never to be ill; but should I become so, let me have the power of sensation, whether an amputation or any other separation of my body is to be made; for that insensibility [which they praise] cannot be but at the expense of some unnatural wildness of mind, or stupor of body."

127. 2. *Cadit, ut serviat.* Horace, (*Epis.* I. 16. 66,) says,

Qui metuens vivet, liber mihi non erit unquam.

The same epistle contains not a few of the opinions of the Stoics.

128. 14. *Pisonis.* A distinguished Roman of the Calpurnian *gens.* He obtained the epithet of *Frugi* on account of his frugality and other virtues. He left behind him various orations, and was the author of "Historical Annals," which, though written in the meagre simplicity of the times, were reckoned of good authority.

129. 12. *Apud Homerum.* (*Iliad* IX. 646,) where Achilles replies to Ulysses and Ajax, the ambassadors of Agamemnon.

130. 21. *Callisthenis.* A Greek philosopher and historian. He attended Alexander in his expedition to the East; but his free spirit and republi-

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can sentiments rendered him very unfit for the attentions and obsequiousness of a courtier. Having frequently offended Alexander by his unseasonable reflections and remonstrances, he rendered him altogether implacable by opposing his assumption of divine honors.

130. 21. *Sodalis sui.* They were both disciples of Aristotle.

132. 1. *At non similis ægrotationis est libido.* See our author's treatise *De Finibus*, III. 10.

133. 20. *Ille videtur.* Thyestes.

133. 22. *Raptis nuptiis.* Œnomaus, the father of Hippodamia, refused to marry her to any one who could not overcome him in a chariot race. Pelops was successful in a contest with him by bribing his charioteer, and thus obtained the object of his affection.

134. 16. *Dionysius.* The son of Dionysius of Syracuse, to whose authority he succeeded. Under the influence of his uncle Dion, aided by the lessons of Plato, he seemed to imbibe the true principles of philosophy. Soon, however, the courtiers gained an ascendancy over the young king, and succeeded in driving these true friends from his presence. Dionysius was twice driven from Syracuse; once by Dion into Italy, and subsequently by Timolean into Corinth. In his fallen state he was exposed to the reproaches and sarcasms of the witty. To one who asked him what he had gained by the wisdom of Plato, he replied, "The ability to bear as I do, this change of fortune."

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134. 19. *Tarquinio.* Called *Superbus*, the last of the Roman kings.

135. 14. *Cyrenaïci.* A sect of ancient philosophers, so called from the native city of their chief, Aristippus of Cyrene, a disciple of Socrates. One of their distinguishing tenets was, that "Pleasure is the ultimate object of human pursuit; it is only in subserviency to this that fame, friendship, and even virtue are to be desired."

135. 20. *Ei rei sustuli;* "raised or brought him up for that end." The verb *tollo* has this signification, perhaps from the practice of laying a new born infant at his father's feet that he might take it up, and thus own it as his child.

136. 25. *Quamobrem . . . . lucro.* A quotation from the *Phormio* of Terence, in which Demipho in conversation with his servant Geta, expresses his displeasure at the marriage of his son.

137. 13. *Quem . . . . risisse.* Pliny says that Crassus never laughed, and was on that account called Agelastus.

139. 17. *Videt malum nullum esse, nisi culpam.* Bentley substitutes *culpâ.* As the signification of the word is "moral evil" or "sin," there seems to be no good reason for the change. Cicero, (*Famil.* IX. 16.) says: *Nihil esse sapientis præstare, nisi culpam.*

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